

The dynamics of empathy within Participatory Design pedagogy and practice

Jill Ruijsch van Dugteren

A research report submitted to the UCT School of Education, Faculty of Humanities, University of Cape Town, in partial fulfillment of the requirements for the degree of Master of Education

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ABSTRACT

The nature of this qualitative study has been guided by my goals to firstly explore a framework for design, and design education, that attempts to alleviate and not exacerbate complex social problems, many of which can be seen to stem from a lack of empathy and accountability. These act to isolate and invalidate our interactions within a broader web of relations - with others, with the environment, and also with our selves. Secondly, I wanted to explore the changing role of the designer in grappling with these challenges, which necessitate by their complex nature, interdisciplinary collaboration. And thirdly, I wanted to explore beyond the familiar comfort zone of my own design education practice in order to improve and expand upon it. Participatory Design is significant here, as it provided a design methodology and lens, which both addressed the above goals and theoretically grounded the accountability and responsibility of the designer. Through their access to key platforms of mass communication and production, designers inadvertently and persistently, become both educators and influencers whose capacity and reach will exponentially magnify the brief contact they have experienced studying design at tertiary level. This draws into sharp focus both the key moral imperative that educators continue to gravitate towards, but also the role that empathy plays here. What is lacking, and what this research seeks to address is the manner in which we are not only distinct cognitive and affective 'components', but that we empathically connect, and participate both in the world and with design, through our bodies and our interactions.

This study explores how the dynamic of empathy is embodied, enacted and expressed within Participatory Design pedagogy and practice. As a participant observer on an intensive Masters course on *Community Driven Co-Creation* I could shift with relative ease between the different levels of participation and participants: the course facilitators and students, the NGO project manager, community gatekeepers and community members.

Key to the selected case study was the experiential-oriented approach to teaching Participatory Design which allowed for the students immersion and co-design within a particular community. Using the first step of reflexive embodied empathy key incidents were sampled from these community interactions, which explored the dynamic role of empathy as both embodied imagination and as the space for cognitive extension within the participative, mutual learning process that defines Participatory Design.

The findings from this contextually situated mutual learning process suggest that despite the challenges, both the focus on the dynamic of empathy and its register within the body are relevant to Participatory Design practice and pedagogy. Particularly significant for these design students was the realization that they were *not* the designers, but rather holding open a space to design *with* their co-participants. This power shift tied into an epistemological shift which acknowledged a way of knowing that is shared, engaged, co-emergent and contingent; of *being with* and not just *knowing of* their co-participants. By providing the space, place and time for an embodied, empathic connection the ontological is drawn into focus with the epistemological, rather than just the latter.

Key words

Empathy	Reflexive embodied empathy
Experiential oriented approach	Concept and method approach
Participatory Design	Design thinking
Mutual learning process	Co-creation
Four Phases of Empathy	Double Diamond design process model
Knowledge in the making	Design–after-design

DECLARATION

I declare that this research report is my own unaided work. It is being submitted for the degree of Master of Education at the University of Cape Town, Cape Town, South Africa. It has not been submitted before for any degree or examination at any other university.

Jill Ruijsch van Dugteren

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Chapter 1: Introduction

The worst problems of the human predicament are common to all of us, from climate disruption, loss of biodiversity, and poisoning of the environment to pandemics, gross economic inequities, and the threat of nuclear war (Ehrlich & Ornstein, 2010:3).

Urbanization, global warming, crashing healthcare systems – four billion people living on less than a dollar a day – these are all changing the stakes of what we do as designers today. We can continue to be defined by design briefs that naturally come to us, the next product, the next advertising campaign, the next range of clothing; or we can figure out how design can be more strategic, and play a part in tackling some of these issues (Brown, 2007).

Designers and design educators are part of the problem and can be part of the answer. We cannot afford to be passive anymore (McCoy 1995 as cited in Heller & Vienne 2003:2).

1.1 Rationale for the study

As an educator within the field of design I am faced with growing and shaping future designers. While not unlike the role faced by any educator who grows and shapes their students - and so our collective futures - there are some significant issues to note.

These designers may never be elected to Presidential office, become the CEO's of multinational corporations or develop vaccines to counter life-threatening diseases. But they are the agents drawn in to imagine, facilitate and manifest these key positions, through design interventions. Through their access to key platforms of mass communication and production, designers inadvertently and persistently, become both educators and influencers whose capacity and reach will exponentially magnify the brief contact they have experienced studying design at a tertiary level. This draws into sharp focus the key moral imperative that educators continue to gravitate towards.

Through an enactivist¹ framework this question becomes not only what my students need to *think* and *know*, but also who and what they need to *be* and *do*, in their cognitively embodied interactions with others and their environments (Davis and Sumara, 1997). What becomes clear from this framework is that the epistemic is not separated from or given precedence over the ontological (Davis, 1996:2) as is typical within many current theories of education and curriculum design (Adams et al., 2011: 591). In my experience as an educator in a higher education institution this is a very difficult balance, which is not only historically weighted towards an “education of the mind”, but takes little notice of the body as register (Senior & Dixon, 2009:26) that is shaped by a specific context or *place* (Ellsworth, 2005).

This is particularly relevant when noting examples of innovative design where designers *have* creatively re-imagined realities to “play a part in tackling some of these issues” (Brown, 2007). The *PlayPump*² is just one. This water pump is mechanically powered by the turning of a children’s playground roundabout, particularly suited to the pumping and collection of water that characterizes the African rural/ semi-rural context. Despite what has been recognized as the creative brilliance of this *idea*³ the concrete, lived reality has proved less favourable⁴. Not only was there insufficient consultation with the users, the design was not imaginatively *embodied* from the lived reality of the often older women who, bending over, struggled to turn the unwieldy roundabout - far from the ‘idea’ of children at play.

What it is to *be* a designer is changing. Two immediate issues emerge which capture this flux. The first is ethical. Clark and Brody (2009:164) tie ethics strongly to the notion of right action – particularly the potential of design to impact on every aspect of life. As keenly noted more than four decades ago⁵, designers are a “dangerous breed” (Papanek as cited in Whiteley, 1993:107) who are *still* guilty of exacerbating and perpetuating complex, persistent, “wicked” problems⁶ (Buchanan, 1992:15). The “hero’s perspective” noted by Reitmaier, which is partly motivated by a wish to do good and perhaps partly to secure research funding, is “implicitly disrespectful through inattention to users” (2011:329).

¹ Enactivism foregrounds embodied interaction in shaping experience and perceptions (Davis, 1996:5).

² Installed in South Africa in 1994 and widely implemented in many other African countries (Borland, 2011:168).

³ The *Playpump* received international acclaim when it won the World Bank Development Marketplace Award in 2000 and received financial backing from the US Case Foundation in 2006 (Borland, 2011:168).

⁴ Borland (2011:68-182) identifies ten faults with the *PlayPump* system of which the lack of proper consultation and attention to the social and contextual dynamics of who, when and how the *PlayPump* would be used, are significant. Particularly noted is the embarrassment felt by older woman and the competition and social discord that emerged over its use.

⁵ In Victor Papanek’s *Design for the Real World: Human Ecology and Social Change*, 1972.

⁶ Wicked problems are a “class of social system problems which are ill-formulated, where the information is confusing, where there are many clients and decision-makers with conflicting values” (Buchanan 1992:15).

As Kouprie and Sleeswijk Visser ask: *How does the design team make appropriate design choices for others who are unlike themselves?* (2009:437). How does the brilliant 'idea' favour the lived reality? Both these questions lead into the second issue around the changing role of the designer: the capacity and efficacy of the design process. As the paradigm has shifted within design to the embodied perspective (Harrison et al., 2007), from the lone, autonomous Enlightenment thinker, so too has our understanding of the creative and the pedagogical. Creativity as noted by Fischer et al., does not reside within the solitary genius, but rather in the relationship *between* the individual and the collective creativity of "joint action" (2009:3).

Thus, key to the education of a designer should be their ability to form empathic relationships, which allow them to innovate through joint interactions - generating interdisciplinary and collaborative expertise with both the potential user and their co-creators. It is in this space and place enabled by empathic relationships - that the *capacity* for the complex task at hand can be met. And likewise, that the *efficacy* of the solutions sought, can be embedded within the context from which they arise.

This qualitative study has been guided by my goals to explore a framework for design education that attempts to alleviate and not exacerbate the "worst problems of the human predicament" (Ehrlich & Ornstein, 2010:3). These problems can be seen to stem from a lack of empathy and accountability (Ehrlich & Ornstein, 2010), which isolates and invalidates our interactions within a broader web of relations - with others, the environment, and also with our selves – as living, feeling, sentient beings. Secondly, I wanted to explore the changing role of the designer in grappling with complex challenges that are not neatly solved – the so-called "wicked problems" (Rittel & Weber, 1973 as cited in Buchanan, 1992: 15), which necessitate by their complex nature interdisciplinary collaboration. And thirdly, I wanted to explore beyond the comfort zone of my own design education practice in order to improve and expand upon it.

1.2 Context of study

The two-week intensive Masters course on *Community Driven Co-creation* reported on here, provided an opportunity to explore these goals. This course was a collaborative offering between local, African and Finnish tertiary institutions, with a diverse range of both students and facilitators.

Key to this study was the experiential-oriented approach to teaching Participatory Design, with this course's *Community Driven* and co-design focus, which allowed for the students' immersion within a particular community context. Based mostly in Cape Town, the students spent a third of the course working with Health Promoters and their related communities within a High Transmission Area for HIV/AIDS within the Overberg region.

As a participant observer, I was not bound within a specific role and could shift with relative ease between the different levels of participation and dwell within different positions. This was significant in capturing a range of interactions and interpretations from the insider perspective, key to this qualitative and interpretive research approach. Having established from the literature how the dynamic of empathy is understood and how it applies to Participatory Design pedagogy and practice I was able to relate this to my case study.

My initiation into Participatory Design pedagogy and practice, through the study of this course was significant, as it provided a design methodology and lens, which theoretically grounded and augmented inclinations within my own teaching practice, to address issues of democratizing the design process while foregrounding the accountability and responsibility of the designer (Melles et al., 2011). This methodology of participation both supports and is supported by empathic engagement. It is also significant in acknowledging "that the act of designing with groups of people involves an embodied knowing – at once affective, experiential, phenomenological and significantly marked by slight shifts in context" (Akama and Light, 2012:62). Using Finlay's (2005) first step of reflexive embodied empathy, which foregrounds the sentient relationship between the researcher and the research participant (Pink, 2009), key incidents were sampled from these community interactions and contexts in order to explore the role of the body in facilitating empathy within Participatory Design pedagogy and practice. Participatory Design opens a way of knowing and being that expands beyond our *own*, not just through the 'brilliant idea' detached from lived reality as noted earlier, but through direct embodied immersion and empathic connection – allowing for an *embodied imagination* which strongly foregrounds the role of the body into the "joint action" of the creative process (Fischer et al., 2009:3). The key opportunities and the challenges of teaching Participatory Design within this context of embodied empathy are explored within the parameters of the community immersion allowed for by this two-week intensive Masters course on *Community Driven Co-creation*.

1.3 Report overview

The following report begins with a review of the literature that is two-part. The initial review (Chapter 2) will explore understandings of empathy and Participatory Design in order to establish how and why these intersect, within the context of current design thinking and Participatory Design practice. These explorations will highlight the particularity of focus on the cognitive and affective components of empathy, but will scaffold further understanding of how and why empathy is relevant to embodied participation within Participatory Design pedagogy, to be explored more fully in the next chapter (Chapter 3).

The methodology chapter (Chapter 4) provides an outline for this qualitative research design and process. The significance of the qualitative research oscillation is noted in relation to the focus on the dynamic of empathy. The context for the research is detailed, which centers on the case study of a *Community Driven Co-creation* course on which I was a participant observer.

The conclusion (Chapter 6) draws together what emerged as key from the interpretation and analysis in Chapter 5 with a particular focus on the challenges and opportunities of teaching Participatory Design within the context of embodied empathy.

Chapter 2: Literature Review - Empathy and Participatory Design

Have you ever gone to the circus? Next time, watch closely the person on the tightrope trying to keep her balance. Notice what happens – you’re grimacing, relieved, apprehensive, relieved again, hopeful, grimacing, and so on. Then look around; everybody else is tensing their muscles, moving left to balance while the tightrope walker tilts right, feeling apprehensive, then relaxed, tense again, sighing in relief when balance is regained. You are, automatically, feeling an intense connection and empathy with a stranger (Ehrlich & Ornstein, 2010:3).

Through this simple narrative of a person balancing high above on a circus tightrope, Ehrlich and Ornstein effectively guide their readers to the sense of what it is to have an “intense connection and empathy with a stranger” (2010:3). They highlight the need for this extension beyond the self, this *empathic connection*, in order to curb and combat the “worst problems of the human predicament” (Ehrlich & Ornstein, 2010:3), in large part caused by a *disconnect* from the environment, others and even ourselves.

The word “empathy” was only introduced into English, as a rough translation of the German word *emführung* – “feeling into” – as recently as 1909 (Kreuger, 2008). Theodor Lipps is generally accredited with conceiving of the “psychological mechanism” or “resonance phenomenon” of empathy - that is triggered by a perceptual encounter with an external object/ person (Steuber, 2008). For Lipps, empathy was framed within the context of German Romanticism and his *Asthetik* (1905,) where the beauty of an object, was appreciated, as it was seen in analogy to another human body (Steuber, 2008). At the time, what empathy - as inner imitation – provided, was an epistemology, a way of knowing, that allowed primarily poets and artists of the Romantic tradition, access to their subjects. This *epistemology of access* was given certain credence through its adoption by psychoanalysts like Sigmund Freud. Freud variously described this way of knowing as a *process*, significant in understanding other people, and as a *mechanism*, “by means of which we are enabled to take up any attitude at all towards another mental life” (Freud, 1920 as cited in Kreuger, 2008).

In comparison to the more visceral, automatic, affective response to the tightrope walker noted above, what empathy also, taps into, is a sense that we have, of what others think. This affective response and cognitive capacity – sharing another’s emotional response and being able to see things from their perspective – have consistently emerged as the two primary components of empathy - particularly within the psychological and neuroscientific fields of research (Jackson et al., 2005:771) (Decety & Chaminade, 2003) (Decety & Jackson, 2004) (Goldman, 2013). And it is these fields, where the integrity and centrism of the self are seen as paramount (Decety & Jackson, 2004:75), which have so influenced other fields of interest drawing on the concept of empathy. These two primary components – the affective and the cognitive - are underpinned by an essential third component, which regulates the differentiation between self and other (Jackson et al., 2005:771) and so maintains this integrity of the self. It is in the dynamic of this differentiation, that empathy is explored within Participatory Design pedagogy. What is lacking, and what this research seeks to address is the manner in which we are not only distinct cognitive and affective “components”, but that we empathically connect, and participate both in the world and with design, through our bodies and our interactions.

This chapter will explore understandings of empathy and Participatory Design in order to establish how and why these intersect, within the context of current design thinking and Participatory Design practice. Different aspects of empathy will be explored from its evolutionary, etymological, and neuropsychological origins, in order to understand how it is situated as a *process* and a *dynamic*, which is relevant to both the practice and so pedagogy, of Participatory Design. Key to positioning Participatory Design within the educational context is recognition of the mutual learning process (Ehn as cited in Dindler, 2010:167; Winschiers-Theophilus et al., 2010:3) and common language of interaction between the participants that form its core. The history of Participatory Design and the democratic and emancipatory principles from which it stems in the 1970’s (Robertson & Simonsen, 2012:5), will be explored in the context of their current relevance and synergy with design thinking (Brown, 2009) and socially responsible design (Melles et al., 2011:147-148). These explorations will focus on the significance of empathy captured from the designers point of view, within models like the *Four phases of empathy* (Kouprie & Sleeswijk Visser, 2009:445) and the *Double Diamond*¹ design process model that find relevance within Participatory Design practice and pedagogy.

¹ See: <http://www.designcouncil.org.uk/about-design/> accessed 26 April 2013.

These explorations highlight the particularity of focus on the cognitive and affective components of empathy, but will scaffold further understanding of how and why empathy is relevant to embodied participation within Participatory Design education, to be explored more fully in the next chapter.

2.1 Empathy and evolution – the dynamic of “us” and “them”

Ehrlich and Ornstein, trace the origins of empathy back to our evolution as a *small-group animal* (2010:5) with limited and *like* familial groupings, environment, experiences, values and worldviews. As they note, it was the African exodus with its concomitant population increase and cultural diversification, beyond the limits of the family, the familiar “us”, which would bring the idea of an “empathy shortfall” into play (Ehrlich & Ornstein, 2010:5). This empathy deficit – this tightening of the bounds of self extension and openness - is significant in re-locating the scope of how and who we see ourselves as, how and who we see as our family members, and how and who we see as “others” (Ehrlich & Ornstein, 2010:4). Empathy signals inclusion. We tend to like those who are *like* us (Ehrlich & Ornstein, 2010:4). Yet, while this view on empathy includes those who we see ourselves co-extending into, the familiar ‘us’, by demarcating this boundary of familial inclusion it also excludes that which is other - or ‘them’. Thus empathy can act as a double-edged sword, to both circumscribe and demarcate, include, but also exclude, that implied by ‘us’ - and ‘them’. This scope is not static, but morphs and shifts dynamically as we navigate and negotiate our allegiances through time and context. Awareness of this dynamic is particularly significant for the practice and pedagogy of design in general, as the designer is always designing *for* another/ an ‘other’. It is even more significant for Participatory Design, where the designer is designing *in participation with* users, stakeholders, and design team members, and so needs to negotiate and open this space for participation.

Drawing on the work of evolutionary biologist Sarah Hrdy (2009), Ehrlich and Ornstein highlight her focus on the particularities of our ancestors’ evolutionary success. They locate as central the cooperative and extended family structures (2010:13), necessitated by the “premature” birth and offspring dependency peculiar to the human species. These cooperative and supplementary social structures are in turn seen as affecting the complex neurological make-up of the human brain, where our neuronal network for facial recognition – for responding to, imitating, mindreading and empathizing with others – is far more elaborate than any other animal (Ehrlich & Ornstein, 2010:14).

Ehrlich and Ornstein augment the significance of this “uniquely human manner of affiliation” (2010:14) by referring to both Andrew Meltzoff’s well-known research of *Infant imitating facial expressions* (2007) where a newborn is shown to respond and “know” in relation to others in their immediate surroundings, and by their citing of Sarah Hrdy’s *Mothers and Others* (2009):

Were it not for the peculiar combination of empathy and mind reading we would not have evolved to be humans at all... Without the capacity to put ourselves cognitively and emotionally in someone else’s shoes, to feel what they feel, to be interested in their fears and motives, longings, griefs, vanities and other details of their existence, without this mixture of curiosity about and emotional identification with others, a combination that adds up to mutual understanding and sometimes even compassion, *Homo sapiens would never have evolved at all.* (Hrdy, 2009 as cited in Ehrlich & Ornstein, 2010:14-15).

Similarly neuropsychologists, Decety and Jackson (2004:72) point to the evolutionary need for the mammal and primate brain to organize neural activity in order to rapidly evaluate and attune to the motivations of others. It is this ability, “to be so aware of other individuals, know something about what is going on inside their minds, and empathize with them that enabled our species to become so cooperative” (Ehrlich & Ornstein, 2010:14-16). And it is this awareness, empathy and cooperation that are central to the engaged, embodied and willing participation, in Participatory Design.

2.2 Participatory Design past and present

Participatory Design grew out of the 1971 Manchester conference by the Design Research Society (DRS) entitled “Design Participation” (Lee, 2008:31). This conference reflected and formalized the concerns of the *workplace democracy movement*, particularly in Scandinavia, which questioned the manner in which the workplace was being computerized, and allowed those most affected by these changes (the workers/ end-users) to be actively involved (participant) in defining and shaping this process (Robertson & Simonsen, 2012:3; Sanders & Stappers, 2008:7). Key was the manner in which the designer’s role and control over the design process began to change, as the end-users of design, were included in the design process. The abstract, professional expertise and autonomy of the designer shifted to a more horizontal, democratic relationship with the concrete, direct, lived experience of the user - echoing Henri Lefebvre’s contemporaneous social/spatial concept (Lefebvre, 1972 as cited in Lee, 2008:33) which will be elaborated on later.

Leading design theorist and educator Katherine McCoy describes the shift within design, which sees the “expert” designer literally and figuratively shedding the white lab coat of professionalism. As she notes, this white lab coat, which she was encouraged to wear in her early career in the late 1960’s made an excellent metaphor for the “apolitical designer, cherishing the myth of universal, value-free design” (McCoy 1995 as cited in Heller & Vienne 2003:3). It framed design as a “clinical process akin to chemistry, scientifically pure and neutral, conducted in a sterile laboratory environment with precisely predictable results” (McCoy 1995 as cited in Heller & Vienne 2003:3). What this guise also established was the idea and ideal of the “dispassionate professional” which excused designers from engaging with ethical and political values.

Robertson and Simonsen (2012:4-5) take care to distinguish between Participatory Design and other current trends, which employ user participation, like design thinking². The latter sits within the broader framework of User-Centered Design, which aligns with the “expert mindset”, in comparison to the “participatory mindset” which underpins Participatory Design. These opposing mindsets are indicated clearly below:

² Design thinking has become central to current design discourse and rhetoric, largely through the status, prestige and success of world leading design and innovation firm, IDEO and Stanford University’s Hasso Plattner Institute of Design, the so-called d.school, with its network of affiliates world-wide (Bjögvinsson et al, 2012:101).

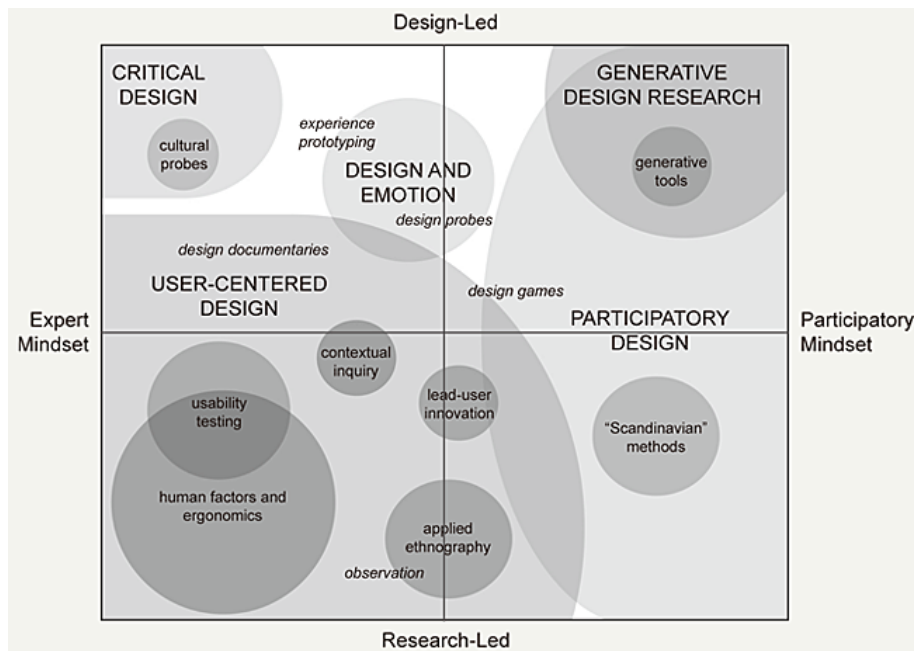


Figure 1. Design research and practice topography

(As adapted from Melles et al., 2011: 147, in reference to Sanders, 2008)

It is necessary to situate Participatory Design in relation to design thinking, as there are some key similarities: relating to the user focus; the collaborative nature of the design process, which engages diverse stakeholders and competencies; early involvement in the design process with prototyping and testing; and an approach to design that is characterized by human-centeredness, optimism and empathy (Bjögvinsson et al, 2012:101). These similarities lead some like Bjögvinsson et al. to note that they sound “like good old Participatory Design”, just better articulated and with a “more appealing rhetoric” (2012:101).

But as noted by Melles et al. while the user-centered approach of IDEO’s design thinking may suggest a role for co-design, it “does not explicitly relinquish expertise to users” (2011:147). Robertson and Simonsen, note that the meaning of “participation” cannot just be reduced to “involvement” (2012:5). Significant to their definition of Participatory Design is the “question of how participation is being negotiated and defined (and by whom) as it is this that sets Participatory Design apart” from what they see as the “more common” user-centered approaches which would encompass design thinking (Robertson & Simonsen, 2012:5).

2.3 Social responsibility and the premise of Participatory Design

While design thinking has huge currency in the design and academic spheres it has also been widely adopted by many of the worlds leading business schools and organisations (Rogers, 2013:434)³. But as noted by Sanders and Stappers (2008:9) participatory thinking is antithetical to consumerism and the hierarchy and control still prevalent in many business structures today. Rather, Participatory Design can be seen as both political and an ideal, as it strives to actively involve the users as “full partners” for the duration of the design process (Robertson & Simonsen, 2012:5). The underlying motivation is essentially “democratic and emancipatory” (Robertson & Simonsen, 2012:5) and, as noted, “if we are to design the futures we wish to live, then those whose futures are affected must actively participate in the design process” (Robertson & Simonsen, 2012:5). As Melles et al. note, the *participatory* nature of Participatory Design, “displaces the expertise and authority of the designer” (2011:147) and this displacement - which facilitates participation - they see as fundamental to socially responsible design (2011:147-148). Responsibility is of key concern to Participatory Design as seen in the Preface to the initial “Design Participation” conference in Manchester, in 1971:

Professional designers in every field have failed in their assumed responsibility to predict and to design-out the adverse effects of their projects. These harmful side effects can no longer be tolerated and regarded as inevitable if we are to survive the future... There is certainly a need for new approaches to design if we are to arrest the escalating problems of the man-made world, and citizen participation in decision-making could possibly provide a necessary reorientation. Hence this conference theme, of “user participation in design”
(Cross, 1972:11 as cited in Sanders & Stappers, 2008:7).

The idea of ‘practice’ is key to understanding Participatory Design; in recognizing that *what* is designed affects *how* subsequent interactions will ensue (Robertson & Simonsen, 2012:5). As noted by Robertson and Simonsen (2012:5), practice plays a central epistemological role in Participatory Design. But perhaps this role is more than just epistemological. It is through collaborative participation, through the participatory practice of design, that the knowing-doing gap is bridged with how to *be* a designer.

³ As evidenced by several recent publications (Brown, 2009; Cross, 2011; Lockwood, 2009; & Martin, 2009).

As outlined by Robertson and Simonsen, Participatory Design is based upon a significant premise: “When different voices are heard, understood and heeded in a design process, the results are more likely to be flexible and robust in use; accessible to more people; more easily appropriated into changing situations; and more adaptable to these situations over time” (2012:6). Melles et al. note, how particularly in the 3rd world context, a lack of user or community engagement leads to “band aid” or “parachute” interventions which instead of facilitating control and appropriation by the user, create dependency on 1st world manufacturing and supply chains (2011:148). Similarly with a lack of user/ community engagement and ownership, the design intervention can result in unintended adverse effects (Sirolli, 2012 in reference to Moyo’s *Dead Aid*, 2010)

This premise is then further underpinned by an ethical stand that Participatory Design “recognizes the accountability of design to the worlds it creates and the lives of those who inhabit them” (Robertson & Simonsen, 2012:6) (Björgvinsson et al. 2012:109) (Winschiers-Theophilus et al., 2012:99-100). As noted by design theorist and educator Katherine McCoy, “designers and design education are part of the problem and can be part of the answer” (McCoy 1995 as cited in Heller & Vienne 2003:3). But when designers are contextually remote from the communities and environments that they seek to design for, so too are their designs (Melles et al., 2011:149).

It would seem that the inverse also applies. The closer the designer can get to the user, the more successful the design. Van Rijn et al. (2011) conducted a comparative study on six design teams and three streams of engagement with the user, influenced by three different sources of information on the user: 1) background literature, 2) video observations and 3) direct contact. Each stream was informed with background literature. But while the first stream had *only* this background literature, the second stream also had video observations of the user and the third stream had direct contact with the user (Van Rijn, 2011:67). In this study it becomes clear that the more direct the contact of the design teams with the user, the more the opportunity for the personal connection, willingness and motivation, which facilitates empathic design (Kouprie & Sleeswijk Visser, 2009:438). This direct contact is also seen to positively influence the fit and quality of the product concepts, which each team produced (Van Rijn et al., 2011:76-77).

2.4 Mutuality, reciprocity and the power shift

Participatory Design can be seen to rub closely up against the *new* or *third* research paradigm of Participatory Action Research (Babbie & Mouton, 2011:489), which also involves a closer relationship between the researcher and the researched (Reason and Rowan, 1981 as cited by Babbie & Mouton, 2011:489). Central to both Participatory Design and Participatory Action Research is the reciprocity, mutuality, co-ownership and “shared power with respect both to the process and to the product of research” (Reason and Rowan, 1981 as cited by Babbie & Mouton, 2011:489). And most significant is the *power shift* tied into the *epistemological shift* (Reason 1994:1262, as cited in Babbie & Mouton, 2011:61), which sees the researcher relinquish control and acknowledge a way of knowing that is shared, engaged, co-emergent and contingent.

As noted by Dindler (2010:167), Participatory Design is the meeting between at least two different communities of practice - users and designers - and this often extends to stakeholders and disciplinary experts. Yet unlike the expert dominance in User-Centered Design, seen in the left-hand axes of Figure 1’s *Design Research and Practice Topography*⁴ no one participant is seen to hold more sway. Significant here, is the way in which Participatory Design has been conceptualized by Ehn (as cited in Dindler, 2010:167), as a “mutual learning process” - which requires all parties to temporarily step into the world of the others’ and to “explore new forms of meaning that transcend what exists” (Ehn as cited in Dindler, 2010:167). While the designer learns more about the user’s world, the user learns more about the potential application of design within their world. Key is the careful planning and techniques (Robertson & Simonsen, 2012:3) applied to the Participatory Design encounter, which facilitates mutual learning within a reciprocal relationship, which enables and empowers the participants, while empathically bonding them through this exchange around the emergence of a common goal.

2.5 A common language of interaction and mirror neurons

A common *language of interaction* is essential to this mutual learning process. Bateson highlights the current communication paradox where the combination of science and technology allow for “massive amounts of highly precise information” to be conveyed.

⁴ As adapted from Melles et al. 2011: 147, in reference to Sanders, 2008

Yet as Bateson notes in relation to learning, the significance of this information is dependent on “establishing a *state of connection, of context and relationship*” (Bateson, 2004: 348; my emphasis). For Bateson it is not precision, but shared participation that creates and facilitates this *state of connection*. This shared participation is facilitated by the resonance behaviour made possible by mirror neurons⁵ in that they *automatically* “help us echo each other’s movements, facial expressions, and sounds in ways that attune us to each other” (Swartz 2011:19) allowing for interpersonal connections and pro-social behavior like empathy, which are necessary for participation (Iacoboni & Lenzi, 2002:39). This automatic mirroring is significant within an educational context, as it is the “basis of our learning by observation, as well as of our ability to put ourselves in another’s place” (Swartz, 2011:19) and so connect with them. Mirror neurons are seen to activate both learning and empathy within the same space (Swartz, 2011:19). This makes sense, when reviewing Lipp’s initial conception of empathy, which frames it “in *analogy to another*” (Steuber, 2008). Bateson (2004:69) places the function of analogy as central, the bridge in the learning process, which takes you from the continuity of your old situation, to the discontinuity of your new situation: “Without that analogy you cannot transfer learning” (Bateson, 2004:69).

This connection and recognition which are crucial to the transfer of learning (Bateson, 2004:69), are significant in highlighting the link between empathic connection and the mutual learning process central to Participatory Design. Particularly relevant is the design process led by shared participation between the designers, users, stakeholders and disciplinary experts - as partners. Within this context the designer’s role expands to bridge different cultural, language and disciplinary gaps, crucial for meaningful design participation. *Before* even beginning to design, Participatory Design seeks to create a space and process for participation with a broad range of practices to encourage and support this direct involvement with participants (Robertson & Simonsen, 2012:3). The key format here would be some kind of design workshop, which could involve participants developing a variety of mockups, experience prototypes⁶, enacting scenarios, or mapping a journey through a particular experience. These practices act to manifest and coordinate the design process, which is subject to iterations and interrogation (Robertson & Simonsen, 2012:3).

⁵Mirror neurons discovered by Gallese and Rizzolatti in the early 1990’s in macaque monkeys soon translated into the neural correlates of empathy within human subjects. What became clear was that we are able to neurologically mirror/ simulate the action of others, automatically, without any actual outward embodied manifestation (Ehrlich & Ornstein, 2010: 64).

⁶ An experience prototype is “any kind of representation, in any medium, that is designed to understand, explore or communicate what it might be like to engage with the product, space or system we are designing” (Moggridge, 2007:687)

2.6 Empathy from the designer's point of view

Most often in Participatory Design, a multi-disciplinary team will need to design for a user/community that they may be unfamiliar with. Kouprie and Sleeswijk Visser ask the question: *How does the design team make appropriate design choices for others who are unlike themselves?* (2009:437). Design firm IDEO's Tim Brown notes that the designer needs to be able to momentarily suspend their own perspective and "imagine the world from multiple perspectives – those of colleagues, clients, end users, and customers" (2008:87).

This skill of being able to look at the world from another person's perspective (Mattelmäki, 2008:68), to interpret and imagine, to feel, think and act from this extension beyond the self, is what defines design empathy. Empathy for phenomenologist Husserl was seen as "constitutive of the other" (Finlay, 2005:275) and as a condition allowing one to see the world from outside one's own subjectivity. This enables the designer to *"get closer to the lives and experience of the user"* (Kouprie & Sleeswijk Visser, 2009:437 in reference to Koskinen et al. 2003). But as noted by Kouprie and Sleeswijk Visser (2009:437) a fundamental concept, or framework for exactly what this empathy is, is missing. They note that as designers and design educators, "we are lacking a shared language or even a consensus of what aspects ought to be described, addressed or argued, when promoting empathy in design" (Kouprie & Sleeswijk Visser, 2009:440).

Kouprie and Sleeswijk Visser (2009:438), define empathy from the designer's point of view as 1) a *quality* of the design process which is 2) influenced by the *ability* and *willingness* of the designer and which can 3) be enhanced through the *application of techniques*. They note with reference to design researchers', like IDEO's Jane Fulton Suri, that qualitative (particularly primary, ethnographic) research has become integral to both informing and inspiring the empathic design process as it forces the designer, physically, into the world of the user (Kouprie & Sleeswijk Visser, 2009:438; Reitmaier 2012:33). It is often the embodied, firsthand nature of IDEO's design-research approach, which intentionally cultivates experiences and insights that make an empathic connection possible. Brown (2009:50-52) relates how a design team member booked into hospital and experienced the emergency room procedures - from admission to examination - in order to gain insights for a hospital redesign project. This first person experience - which forces the body and not just the mind to register the texture and granularity of 'real' life, captured the patient experience in a way that 'accounts of' from a doctor, nurse or administrator could not have done.

This captures how the designer's role has expanded through an empathic, user-centered approach to design, to the *researcher-designer*. And with Participatory Design this expansion has extended to that of the *researcher-facilitator-designer* – who is not only out of the studio and immersed in the user's world, but an active catalyst in stimulating engaged participation in the design process (Kouprie & Sleeswijk Visser, 2009:438). This marks the prevalent paradigm shift within design to the embodied perspective (Harrison et al., 2007).

It is here, by stepping into the users world that the designer is able to either “temporarily merge” with the user or “imaginatively project” themselves into the user's situation – in order to develop an empathic understanding about their world and “feel as if you are the other” (Kouprie & Sleeswijk Visser, 2009:441). But, according to Fulton Suri, this imaginative understanding is of a particular kind and must be distinguished from mere knowing/ knowledge (Kouprie & Sleeswijk Visser, 2009:438). When you empathize it is significant that *you do not judge, but you rather relate to the user* – and this relation involves the charge of an emotional connection (Kouprie & Sleeswijk Visser, 2009:438), which can only be initiated if the designer is receptive. Factors like personal connection, special interests, familiarity, and the emotional state of the designer can affect this receptivity, along with their training and their design team's composition (Kouprie & Sleeswijk Visser, 2009:439). To be noted is the way in which the designer is still seen here as the dominant agent, despite the significance given to relational interaction with the user.

2.7 The affective and cognitive components of empathy

For Kouprie and Sleeswijk Visser (2009:442), empathy is registered both as an “affective resonance” – an immediate, automatic, emotional response to another's emotional state; and as “cognitive reasoning” - where intellectually, the role or perspective of another person is taken. These “components” drawn across from psychotherapy and applied within the field of design are illustrated in their diagram below:

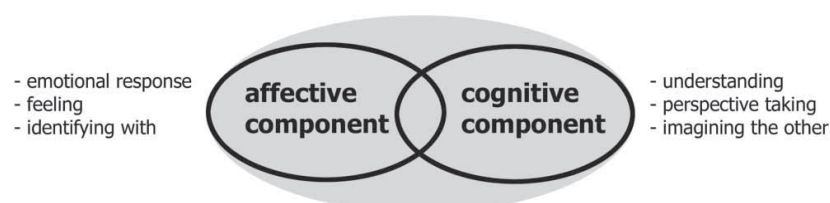


Figure 2. The components of empathy

(Kouprie & Sleeswijk Visser, 2009:442).

Although not clearly stated, the role and presence of the body is implied as a register, in the affective component. But this is less evident, in the cognitive component, which tends to dominate explanations of empathy, despite the acknowledgement of emotion and affect.

While empathy is framed as a “natural ability” (Decety & Jackson, 2004:71) it is also situated as intentional where we can *intentionally* ‘feel for’ and act on behalf of other people whose experiences differ greatly from our own (Decety & Jackson, 2004:72). In relation to the former “natural ability” Decety and Jackson highlight Hoffman (1981) who sees empathy as “a largely involuntary vicarious response to affective cues from another person or her situation” (2004:74). And in relation to the latter *intentionality* they note Davis (1996) and Batson (1991) who stress the “conscious role-taking ability” (Decety & Jackson, 2004:74). Significant here too, is the way in which intentional empathy largely taps into the *cognitive* component, while the involuntary, vicarious response, is seen to draw on the *affective* component (Decety & Jackson, 2004:73).

2.8 Empathy in step: The four phases of empathy

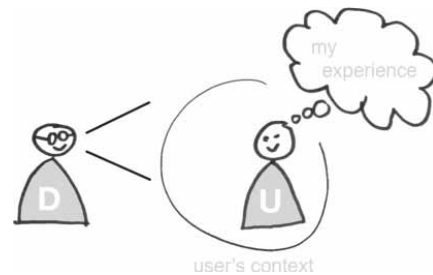
Drawing on the concept of empathy as developed from psychotherapy, Kouprie and Sleeswijk Visser, propose a 4-phase process which supports empathy in design (2009:437). These phases, which are drawn from psychotherapeutic guidelines of Edith Stein (1917), Theodore Reik (1949), and Carl Rogers (1975), are *discovery*, *immersion*, *connection* and *detachment* (Kouprie & Sleeswijk Visser, 2009:444). These phases plot a “stepwise process” (Kouprie & Sleeswijk Visser, 2009:446), which takes the designer through their initial *discovery*, approach and contact with the user; to the designer’s *immersion* and non-judgmental “wandering around” (Kouprie & Sleeswijk Visser, 2009:445) in the user’s world; to the designer’s affective and cognitive *connection* with the user framed by the designer’s window of experience or “empathic horizon”⁷ (Kouprie & Sleeswijk Visser, 2009:439); and then *detaching* back into the reflective, “helpful mode” of the designer role (Kouprie & Sleeswijk Visser, 2009:445). These steps are clearly indicated in the *Four phases of empathy* model, in Figure 3 below:

⁷ Empathic horizon makes reference to the limit on a designer’s ability to empathise beyond particular characteristics of their own group/ “family” (McDonagh-Philp & Denton, 1990 as cited in Kouprie & Sleeswijk Visser, 2009:439)

Discovery

Entering the user's world

Achieve willingness



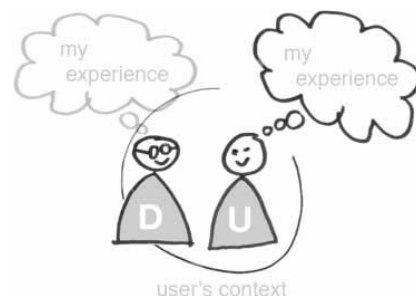
The process starts with the designer approaching the user. He makes a first contact with the user, either in person or by studying provoking material from user studies.

The designer's curiosity is raised, resulting in his/her willingness to explore and discover the user, his/her situation and experience

Immersion

Wandering around in the user's world

Taking user's point of reference

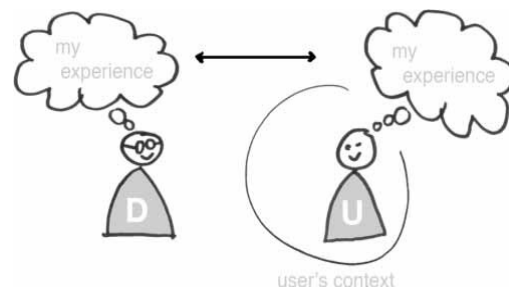


After the first encounter with the user's experience, the designer takes an active role by leaving the design office and wandering around in the user's world (data from qualitative user research). The designer expands his knowledge about the user and is surprised by various aspects that influence the user's experience. The designer is open-minded, interested in the user's point of reference. He is being pulled into the user's world, and absorbs without judging.

Connection

Resonating with the user,

achieve emotional resonance and find meaning



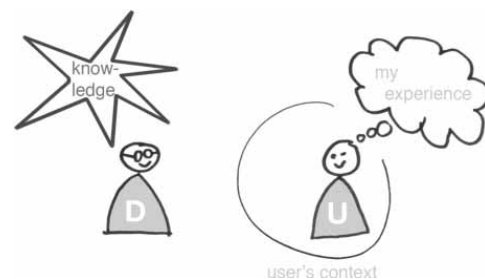
In this phase, the designer connects with the user by recalling explicitly upon his own memories and experiences in order to reflect and be able to create an understanding. He makes a connection on an emotional level with the user by recalling his own feelings and resonates with the user's experience.

At this phase both affective and cognitive components are important; the affective to *understand feelings*, the cognitive to *understand meanings*

Detachment

Leaving the user's world

Design with user perspective



The designer detaches from his emotional connection in order to become 'in the helpful mode' with increased understanding. The designer steps back into the role of designer and makes sense of the user's world. By stepping back out to reflect, he can deploy the new insights for ideation

Figure 3. Four phases of empathy. (As adapted from Kouprie & Sleeswijk Visser, 2009:445).

The metaphor of stepping into and out of the users world in the *Four phases of empathy* model (Kouprie & Sleeswijk Visser, 2009:445) is significant in implying the direct, embodied engagement that informs the empathic connection and participation central to the Participatory Design process. But what becomes clear in Kouprie and Sleeswijk Visser's understanding of empathy, is the unilateral nature of this conception, situated strongly from the standpoint of the designer – for *the designer's* “deep understanding of the user's circumstances and experiences” (2009:440) – an immersion and elicitation, rather than a reciprocal co-emergence between the designer and the user, which the *ideal* of Participatory Design seems to strive towards. This ideal is captured more strongly by Finlay's assertion that empathy is not a one-way process, and the notion of “reciprocal transformation”, where the researcher (designer-facilitator) both affects and is affected by the research participants (Finlay, 2005:288). This will be explored further in the following chapter. The unilateral understanding of empathy posited by Kouprie and Sleeswijk Visser, also chooses to ignore the agency and power dynamic that is situated with the designer and not with the participant user or community.

However, Kouprie & Sleeswijk Visser's (2009:445) *Four phases of empathy*, does provide a useful tool, which seeks to capture and explicate empathy into a clear stepwise process. The broad single arc - of stepping into and then out of the user's life - that this model establishes from *discovery*, *immersion*, *connection*, to *detachment* can be related to the double dynamic noted in the divergence and convergence of the *Double Diamond* design process model⁸ to be introduced below.

2.9 The *Double Diamond* - the dynamic of divergence & convergence

Design thinking engages in what Brown sees as the “third way” of integrative thinking (Brown, 2009:85) - a “dance” or “rhythmic exchange” between divergent, *creation* of choices and convergent, *making* of choices (Brown, 2009:66-68), and between synthetic and analytical processes. As noted by Martin (2007), key to integrative thinking is the ability to hold open and empathize (feel into) many - even contradictory - aspects, in order to foster innovative ideas and creativity (Brown, 2008:87).

⁸ See: <http://www.designcouncil.org.uk/about-design/> accessed 26 April 2013.

Drawing on Guilford's *Structure of the Intellect* model (1967), Scharr identifies the *divergent* and *convergent* as "the two fundamental meta-types of cognitive problem solving styles" (Scharr, 2011:6). While the divergent meta-type aligns with the generation of possibilities and inductive reasoning, the convergent meta-type is need-specific and associated with deductive reasoning (Scharr, 2011:7). And, while the divergent problem solving style is seen to hold open the problem space, by exploring the possibilities generated, the convergent seeks to efficiently zone-in on the "best solution" (Scharr, 2011:129). These different styles become significant within Participatory Design, which draws together a broad range of participants because the *problem* - never mind the solution – is difficult to define⁹. These styles are also significant in relation to the dynamic of empathy, which is most obviously fostered in the open exploration of the divergent problem solving style, but also forged through the pressure and focus of the convergent style.

The "rhythmic exchange" (Brown, 2009:66) of these two cognitive meta-types (Scharr, 2011:6) is evident in the "Double Diamond" model developed by the UK Design Council in 2005¹⁰, seen in Figure 4 below:

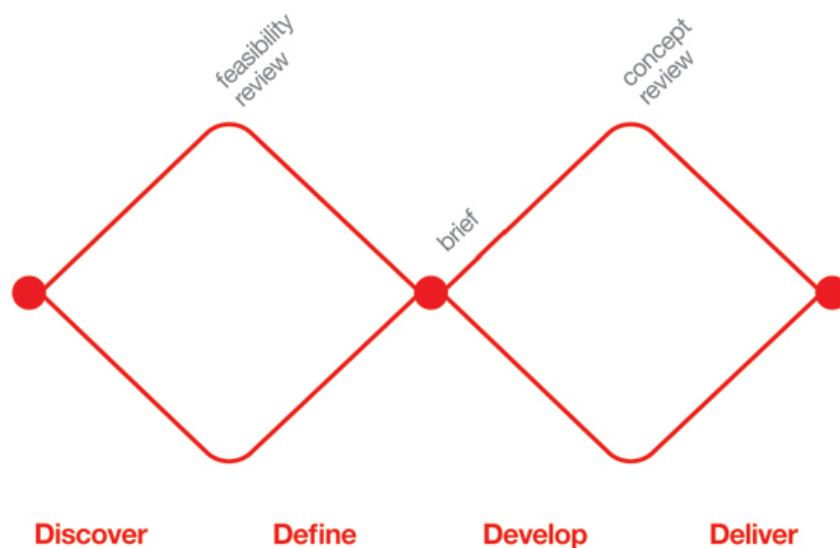


Figure 4. The IDEO and UK Design Council "Double Diamond" design process¹¹

While the *discover* phase is divergent, opening up the space of the diamond shape, the *define* phase is convergent, narrowing the diamond shape down.

⁹ Rittel and Weber define so-called "wicked problems" which are difficult to define because they are extensive, complex, open-ended and confusing (Buchanan, 1992:15).

¹⁰ See: <http://www.designcouncil.org.uk/about-design/> accessed 26 April 2013

¹¹ See: <http://www.designcouncil.org.uk/about-design/> accessed 26 April 2013.

And likewise the *develop* phase is divergent, while the *deliver* phase is again convergent. This rhythmic exchange echoes the dynamic of empathy, particularly the sense of extension/ expansion in stepping into and then the rebound/ contraction of stepping out of the life of the user, as noted in the *Four phases of empathy* (Kouprie & Sleeswijk Visser, 2009:445).

This very basic, design process model has become extremely popular and has proliferated into organisations and design schools around the world, embellished with similarly aligned divergent and convergent phase names which signal the alternate expansion of possibilities and contraction of focus, that is seen to underpin the creative/ design process¹². The uptake of the “Double Diamond” model, points to the need it fulfills in guiding and legitimating the process of design by providing a common language that names, clarifies, explains and promotes exactly what it is that the designer does. As a design process model it provides a clear communicable language for the design process, which is significant for Participatory Design, where a common language amongst the various participants, is crucial. But while the “Double Diamond” phases are action words that imply an agent: *discover*, *define*, *develop*, *deliver* – they become quite conceptual, abstract and instruction-oriented, if they are not grounded by body or context. It is this concern that the following chapter will address.

¹² See Appendix K for the Mena Design Research Center in Beirut’s rendition of the “Double Diamond” design process, which articulates the *research*, *insight*, *ideation* and *prototype* phases. And Guenther and Kaufmann’s rendition, which again draws on the basic dialectic of expansion and contraction of the “Double Diamond” punctuated with seven suitably aligned consecutive, stepwise phases.

Chapter 3: Literature Review - Pedagogy beyond design

This chapter will expand on the understandings and intersections of empathy, current design thinking and Participatory Design established in the previous chapter. It will bring to light more recent explorations in Participatory Design practice and relate these specifically to Participatory Design pedagogy and the role of embodied empathy. Models like the *Four phases of empathy* (Kouprie & Sleeswijk Visser, 2009:445) and the *Double Diamond*¹ design process model, will be critiqued within the framework of the *project* approach and the alternative *infrastructuring* and socio-material assemblies proposed by Bjögvinsson et al. (2012:104). Participatory Design will be explored both in terms of the consensus and controversy that are allowed for by the space that empathy opens. Two different approaches to teaching Participatory Design will be highlighted. The concept and method approach illustrated by a course run by Hecht and Maas (2008) and the experiential oriented approach taken by Ho et al. (2011). These explorations of embodiment and empathy within the processes of Participatory Design practice and pedagogy will allow space for further understandings to emerge from the empirical setting.

Bjögvinsson et al., push the definition of traditional Participatory Design, by critiquing what they see as the *project* approach, with its timelines, objectives and the stepwise nature of its “consecutive stages of gradual refinement” (2012:104). The specifications of the *project* necessitate hierarchical management that hinders rather than harnesses horizontal emergence (Bjögvinsson et al. 2012:104). This stepwise, *project* nature is evident in both the “Four phases of empathy” and the “Double Diamond” discussed in the previous chapter. Lee argues that the issue of “*how*” within the actual design practice needs to be emphasized in order to avoid tokenistic participation (2008:31), and to interrogate the privilege given to the tight time constraints, parameters and goal orientation that direct the *project*. As Scharr notes, “attending to the plan”, foregrounds efficiency over engagement, interpretation and emergent possibilities (2011:51). Despite the “rhythmic exchange” between divergent, creation of choices and convergent, making of choices (Brown, 2009:66), it is the latter problem solving style that seems to dominate the *project*.

¹ See: <http://www.designcouncil.org.uk/about-design/> accessed 26 April 2013

3.1 Beyond Design

Björgvinsson et al. (2012:108), propose a strategy of performative staging, or *infrastructuring*, which reaches beyond the temporal and spatial dimensions of a single event or site. By deliberately deferring, by “designing indeterminacy and incompleteness into the infrastructure” (Björgvinsson et al. 2012:108), the designer opens the possibility for “use-as-design” and “design-after-design” (Björgvinsson et al. 2012:104), where ongoing participation in the broadest sense, rather than that circumscribed by the “empathic horizon” of the designer, or the constraints of the *project*, are permitted. The design itself becomes empathic, completed only in use, the user empowered to adapt and tailor the design before, during and *after* its implementation (Robertson & Simonsen, 2012:6). This participatory ideal, however could be critiqued as confusing in the sense that, depending on the cultural agency of the user community, participants may “expect a finalized system” – as seen in some instances within rural Africa (Winschiers-Theophilus, 2012:98).

The non-finalized, emergent system has increasing resonance as noted by Moggridge’s statement that, “we are designing verbs, not nouns” (as cited by Brown, 2009:134). There is a strong sense across design, that what is being designed, is no longer a discretely bound, “physical object”, but rather “a series of dynamic interactions over time” (Brown, 2009:134). The notion of design as “dynamic interactions” and “experiences” is echoed by Fulton Suri (2003), who notes the shift from designing things, to designing experiences, services and processes (Lee, 2008:31). This shift runs an interesting parallel with the research of Björgvinsson et al. (2012). Their research involves an historical excavation back through the etymology of “things” as objects or *material* entities, to “Things” as *socio-material* assemblies, rituals and places for conflict resolution and political governance, in ancient Nordic and Germanic societies (Björgvinsson et al., 2012:102). Key here is the premise already noted, of “multiple voices” and “the designers accountability” (Robertson & Simonsen, 2012:6), upon which Participatory Design is based. “Things” do not presume consensus, but rather hold open and support a space, for the imminent controversy, born through the heterogeneity of perspectives (Björgvinsson et al. 2012:102). It is this space, this permission, which draws forth, new ways of thinking, doing, making and being.

This in turn, resonates with Margaret Ellsworth’s (2005) exploration of places of learning through the ontological lens of William James: “What really exists is not things made, but things in the making. Once made they are dead...” (James, as cited by Ellsworth, 2005:1).

With her focus on *knowledge in the making*, the learning self and its contextually situated experience, is foregrounded (Ellsworth, 2005:1). This is particularly relevant for the situated, emergent processes of learning that characterize Participatory Design and the space and silence held open to elicit relevant voices and engaged participation.

3.2 The African dream

While Björgvinsson et al. (2012:102) hold open the Participatory Design space for imminent *controversy* it is clear from some Participatory Design project descriptions that it is *consensus*, which is sought (Winschiers-Theophilus et al., 2012:96-97). Winschiers-Theophilus et al. note how the behavior of their design team in the villages, “reinforced the performance of customary identities” which allowed the team to “fit in”, “be like” and “agree” with local protocol (2012:97). This resonates with the notion of an empathic connection being fostered through *likeness* and its concomitant *liking* (Decety & Chaminade, 2003:134; Ehrlich & Ornstein, 2010:68-69).

Winschiers-Theophilus et al., aptly note, that our understandings of “participation” are problematically vague and varied: “to date, design discourse has merely scratched the surface in unpacking meanings about participation and the ways these meanings affect design outcomes” (Winschiers-Theophilus et al., 2012:89). For Robertson and Simonsen “participation” in Participatory Design means to, “investigate, reflect upon, understand, establish, develop, and support mutual learning processes as they unfold between participants” (2012:5). This articulates *what* “participation” means in a clear, but contextually *detached* manner. As Winschiers-Theophilus et al. foreground, little is said about *how* participation might relate to being human – “as an individual or community member” (2012:89); as the “designer from within” the user community; or as the “technologist/researcher/designer from outside” the user community (2012:89). Drawing on the African philosophy of humanness – “Ubuntu” – Participatory Design is recognized as a strongly situated paradigm, which seeks to acknowledge and respect “implicit and explicit rules that govern local practices of participation” (Winschiers-Theophilus, 2012:90), particularly within the context of rural communities of sub-Saharan Africa. The inter-subjectivity of empathy underpins the sense of connectedness captured in “Ubuntu”, where “a person is a person through other people” (Winschiers-Theophilus et al., 2012:91).

This extension of traditional Western boundaries of contained selfhood are challenging for the *outside* researcher (Reitmaier, 2011:328) designing tools to “enable local people to reproduce their own system of social capital” (Bidwell, 2010:71). It also impacts on the culturally constituted temporal dimension, which extends “beyond an individual’s own life and accountability to ancestors and descendants” (Winschiers-Theophilus et al., 2012:91).

This resonates to some extent with Finlay’s (2005:273) “relational intersubjective empathic space” between participant and researcher which allows for an “intertwining” of self and other understanding, where the idea of contained and constrained personal identity are transcended in Levin’s “transpersonal identification” and “reciprocal sociality” (Levin 1988, as cited in Finlay 2005:274). Finlay sees empathy in this light as “reciprocal transformation” where the researcher is both affecting and affected by the participant (Finlay, 2005:288).

Acknowledging this extended sense of self, the rules governing participation, and the dynamics around information access and dissemination – that the designer is often not privy to as an outsider – Winschiers-Theophilus et al., shift focus from engaging individual community members into a joint design activity and instead “emphasize facilitation of groups that have *already established their existence as a whole* to create a design output” (2012:92; my emphasis). Key here, is their focus on developing relationships with the communities they are designing with, through dialogue, narrative and *non* purpose-driven-time and significantly, becoming familiar with the *discomfort* of “losing design process control” (Winschiers-Theophilus et al., 2012:98).

3.3 The paradox of Participatory Design

Within the context of Participatory Design education both discomfort and “losing design process control” (Winschiers-Theophilus et al., 2012:98), may seem to be antithetical to the educator’s role. But as boldly queried by Boler and Zembylas (2003:134): why should comfort be privileged anyway? Particularly given the nomadic nature of identity (Boler & Zembylas, 2003:135) and the dynamic of empathy that morphs and shifts as we navigate and negotiate the bounds of our allegiances through time, context and our embodied interactions.

The loss of design process control and the ambiguity and improvisation that this invites are not only seen as essential ingredients for social creativity (Fischer et al, 2005:4) but also for education as noted by Bateson (2004) below:

If education is to prepare for life rather than mislead, it is important not to project the expectation of certainty or to promise unambiguous answers, or even the notion that the most important communication between human being, whether in the classroom or elsewhere, is the transmission of objective information. Preparation for life is preparation for a long meander through uncertainty, for working with partial clues and rough approximations, for skillful guessing and zestful improvisation. (Bateson, 2004:339)

While *expert-led* User-Centered Design is still dominant within design discourse (Björgvinsson et al, 2012:101), the current resurgence of interest in co-designing and design participation has implications for design education. What distinguishes Participatory Design education is the manner in which design students need to understand the user-as-partner, actively and equally participating, in a co-emergent design process. Rather, than the control of the designer-as-expert, working with observations and opinions from largely passive, prospective users (Sanders & Stappers, 2008:5). Yet this is difficult to achieve within the design education context. Key here is the baffling paradox that the design student needs to grasp: that they are not the designer!² But, that they need to “activate” the user and in effect “transform *them* into designers” (Fischer et al., 2005:8). What can be noted are the increased time, effort and interest that is being placed at the initial stages of the design process – the “fuzzy front end” (Sanders & Stappers, 2008:6). Here notions like openness, ambiguity, exploration and discovery highlight the significance of an empathic way of knowing and being. Particularly significant for this research is the placement of the body in relation to this empathic way of knowing and being.

² See: Appendix J. As noted so saliently in the Design Indaba Poster, 2012 *I am not a designer*.

3.4 The concept and method approach

Hecht and Maas (2008) describe a course that they teach to familiarize students with the “concept” of Participatory Design and introduce “a set of methods” for novice designers, which can then later be applied within “the field” (Hecht & Maas, 2008:166-167). Although they consider the questions, “Is it all ‘learning by doing’, working on real projects, and finding out about do’s and don’ts?” Hecht and Maas (2008:166) opt to exclude *real* engagement, users, context and interventions from their course activities. They note that it is difficult, on a practical level to find “real users” to engage in an educational project and, that students find it hard enough trying to facilitate new methods amongst themselves, without including “real users” into this dynamic (Hecht & Maas, 2008:167).

The classroom-based structure employs a clear 3-step approach for each of the weekly sessions: with a lecture to the whole class introducing the key concepts and methods, smaller group exercises, where these concepts and methods are practiced, and then a combined class feedback session (Hecht & Maas, 2008:167). These sessions focus on ethnographic and Participatory Design methods, which both familiarizes the students with the concept of Participatory Design while allowing them to experiment with these methods in the breakaway group exercises and combined feedback sessions. The idea is for the students to get a “feel for the method” (Hecht & Maas, 2008:168), its practical application and timing in order to “build confidence” for its *actual application in the field*. This abstract, future focus on *actual application in the field*, places little emphasis on the significance of an embodied, empathic connection with the *actual user* and their context.

Although their students have often regretted not working with “real users” and only with class members, the students admit, that by including “real users”, the key focus, on learning “group facilitation might have become even harder and they might have been distracted from trying out and assessing the methods” (Hecht & Maas, 2008:168). Akama and Light (2012:61) argue for a focus on understanding designers’ actual participatory practice, rather than only on participatory methods. Key here is the way in which engaging others, the user/community “involves an embodied knowing, with moment-by-moment shifts in position, focus and delivery” (Akama & Light, 2012:61). Thus, as noted these methods should not be isolated or taught as “off-the-shelf activities” (Akama & Light, 2012:61) as “might be suggested by Sanders et al.’s (2010) neat matrix of tools, techniques, methods and approaches” (Akama & Light, 2012: 61).

Methods need to be situated, embodied and enacted: “we cannot know participative methods without the person or people enacting them” (Akama & Light, 2012:61). And, as more strongly put, “there is no method until it is invoked” (Akama & Light, 2012:61).

The strong concept and method focus, taught independent of a specific context, contingencies and particularly the user’s participation, which defines Participatory Design, is highly problematic. Even more so in that the students are “eager to learn clear-cut ‘recipes’ that tell them exactly when and how to use a method” (Hecht & Maas, 2008:168) without insight into the ambiguities and play of participation *outside* of the class-based context. In effect these students are learning a disembodied script that in the reality of “community rhythms” (Winschiers-Theophilus et al., 2012:97) rarely goes according to plan/ method/ concept and depends so much on the dynamics of lived interaction and connection – or lack thereof. But as Hecht and Maas clearly note, the methods they introduce, provide a toolkit for future use, rather than getting the broader “participatory message” of the Participatory Design process across (2008:169). Their students do get a sense of the 3rd space (Muller, 2003, as cited in Hecht & Maas, 2008:166) framed by the Participatory Design methods, in their break-away group exercises, as they learn to facilitate the complexities of group cooperation, and elicit and explicate the emergence of design possibilities, albeit within the removed rehearsal of the classroom context.

To some extent this focus on the abstract remove of method and concept can be seen to echo some approaches within Participatory Design where the design team *never meets the user*. Empathy and insight are “generated” minus the inter-corporeal simultaneity and reciprocity of designer and user. Many of the methods within the Participatory Design toolkit – empathic probes, role-play, scenario planning, journey mapping - require only a transfer and sometimes a simulation of original source material from the user: photos, handwritten notes, stories, quotes (Mattelmäki, 2008:6). Most significant here is the engagement, conversation, sharing, interaction and coherence around this source material - which enables links and discoveries - *amongst the various design team members* (Mattelmäki, 2008:6). Empathy is generated. The design process is insightfully facilitated. But interaction with the ‘real’, embodied user is absent.

3.5 Reflexive embodied empathy

This absence of what Merleau-Ponty calls “incorporeal being” (Finlay, 2005:272) or “intersubjective intertwining”, means that the body (in relation to another body) is not foregrounded as a register, in the education, research or the design process. This is strongly redressed by Finlay (2005), who advocates a research process called “reflexive embodied empathy”, which involves “engaging reflexively, with the participants lived body, the researchers own body and the researchers embodied intersubjective relationship with the participant” (2005:272). Rather than the stepwise, *project* approach discussed earlier, Finlay explores the notion of interpenetrating layers of empathy, which are not sequential, but rather “co-exist as possibilities of experience” (2005:285). The first layer sees the researcher noting their own bodily responses in order to gain a far richer embodied awareness and understanding of their research participants. In effect we use ourselves, our bodies, to understand the other (Finlay, 2005:280). This could be a particularly useful approach within the Participatory Design “toolkit” in terms of foregrounding the significance of the body, both our own and the other’s. As noted by Finlay, “One’s ability to move into the Other’s bodily experience is predicated on one’s experience of one’s own body” (2005:279). Thus only in acknowledging our own embodied nature, can we begin to understand another. This is particularly salient given the prevalence of the “disembodied”, “invisible” researcher and the way in which the research participant or user community is also often “disembodied”.

3.6 The experiential-oriented approach

Most significant for Ho, Ma and Lee (2011) in their course on Participatory Design for social inclusion, is the “shift away from the rationalist epistemology” to a more “experiential-oriented approach” where experience is highlighted as the “key facet” of the design process (Ho et al. 2011:96). Their students were grouped and matched with an elderly/ disabled creative partner - a ‘real user’ - and a volunteer facilitator with a social science/ design background. Unlike Hecht and Maas above, who focused quite narrowly on methods and the interpersonal group dynamics of the *designer*, at the expense of the ‘real user’ and context, Ho et al. highlight the advocacy of user-centered practices like Participatory Design, which critique the exclusion of multiple voices often seen in conventional designer-as-expert-led practices (Ho et al., 2011:96-97).

But, like Hecht and Maas, Ho et al. acknowledge the significance and complexity of the core design team's interpersonal dynamics, and choose to focus on the designers experience *in their co-experience with the user, environment and team members* (Ho et al., 2011:96). Rather than being supplied with methods or "recipes" (Hecht & Maas, 2008:168), the novice designer is encouraged to develop their own team-based research methods, and negotiate through multiple levels of collaboration and a lack of clear institutional guidelines (Ho et al., 2011:97). The ambiguity and uncertainty of real user engagement and shadowing, rather than the clarity and containment of the classroom, were encouraged within this Participatory Design education process, enabling the students to "figure out their own rules of the game in order to decide on their design concepts" (Ho et al., 2011:98). The attitude and positioning of the novice designer in their interactions with the user was found to influence their understanding of the user, and this relationship, the dynamics of this empathic connection, was seen to take precedence for Ho et al. over the more "practical information on how to conduct participatory design" (2011:98), that a focus on method would imply.

3.7 The limitations of current design education

Melles et al. point to the limitations of current design education (2011:151). Drawing on Margolin and Margolin (2002), they note the need for design to engage even more strongly with sociology, psychology and public policy, and for "students to actively engage with communities and environments that they seek to assist, especially those in 3rd world locations" (Melles et al., 2011:151). Although, as noted in the concept and method oriented course, outlined by Hecht and Maas (2008), empathy may be "generated" (Melles et al., 2011:151) through methods and tools, the students are "unable to gain full understanding of the complex cultural, environmental and societal issues they need to address" (Melles et al., 2011:151) if they are unable to co-design directly with the target community (Melles et al., 2011:152). The strong focus on method and concept, without a focus on personhood, identity and practices of information exchange, can as noted by Bidwell (2010), act to marginalize the embodied context and face-to-face communication with the actual user (Winschiers-Theophilus et al., 2012:93) – of *being with* them, emplaced and not just *knowing of* them, at a remove. Thus the ontological is drawn into focus with the epistemological, rather than just the latter.

Method and concept can also provide a false surplus of knowing, which can “unwittingly de-emphasize those logics and skills in which we ourselves are illiterate” (Winschiers-Theophilus, 2012:93), but may be abundant within the lived reality of the user communities. This draws on Hedges (2009) warning, that by specializing up into the abstraction of theory and out of touch with concrete, lived reality, “illiterate academics” begin to make use of “obscure code words” that in effect “avoid communication” (Hedges, 2009:96) – particularly of the embodied kind. This in turn resonates with Henri Lefebvre’s conception of “concrete space” and “abstract space” (Lee et al., 2004:179), which respectively indicate the *current* space of lived experience and the *prospective space* of “vision and geometry” (Lee et al., 2004:179), typically created by designers. The lack of common ground between these spaces is particularly relevant to both Participatory Design and the bridging capacity of empathy that seeks to draw these two spaces closer together. I would argue that engaged, willing participation, participation that engenders an embodied, empathic connection, is able to intertwine the ontological and the epistemological.

Chapter 4: Methodology

My research methodology has been influenced by Maxwell's (2008: 214-253) qualitative study design, which presents an interactive and integrated model that is particularly appealing because of the way that research is seen as a "real entity" (Maxwell, 2008:215) – a living sentient *being* as opposed to an abstraction or plan. This ties strongly with my focus on embodiment, empathy and participation within design education, and the key concern of how best to 'be' as a designer today. It also aligns with the shift to third paradigm ways of knowing which validate situated, subjective and multiple interpretations rather than objective knowledge (Harrison et al., 2007:14) – living knowledge: *knowledge in the making* (Ellsworth, 2005:1).

4.1 Research context

A two-week, intensive Masters course on *Community Driven Co-Creation*, located between central Cape Town and a farming area in the Overberg region¹ in mid-2013, provided an empirical opportunity - a case study - to investigate the three core goals of this research:

- to explore a framework for design education that included empathy, responsibility and accountability
- to explore the changing role of the designer faced with complex challenges and working in interdisciplinary collaborations
- to expand the "empathic horizon"² of my own practice as a design educator with particular focus on the role of the body and the dynamic of empathy.

As a case study, this *Community Driven Co-Creation* course was positioned as the main vehicle of research within the interpretive tradition (Yin, 1994). Most often, the case study is both contextually specific and dependent, with the researcher opening themselves to the subtleties of shifting and multiple interpretations within a defined time period (Yin, 1994:13). The focus is not on "facts", but on interpretations. And rather than focusing on *the correct* interpretation, it is the "patterns, themes and relationships" between the actors, interactions and setting that become significant (Schutt, 2009:358) along with the "multidimensionality" of the findings (Babbie & Mouton, 2011:283).

¹ 75km distance or 45 minute drive away.

² See: Kouprie & Sleeswijk Visser, 2009:439.

This *Community Driven Co-Creation* course was an academic initiative funded by two Nordic governments with the mandate to “build relationships with the South”³, with a particularly strong focus on Information and Communication Technology (ICT). This course was a first-time collaboration hosted by a Cape Town tertiary institution and included one other South African, two African and three Nordic tertiary institutions. The four course facilitators and fifteen students were drawn from the above-mentioned institutions and included a broad range of nationalities, cultural backgrounds and worldviews. Added to this diversity, the disciplinary expertise and experience that the participants came with, was varied, ranging from applied industrial design, to information technology, health informatics and network solutions.

The students were placed into four groups of between 3-4 students, which drawing on the diversity indicated above, were to be as varied as possible (Appendix F). In fact, it is this very diversity, which makes the north-south nature of this initiative attractive to the Nordic participants, due to the “problem of homogeneity” in countries like Finland where students cannot even imagine the diversity and challenges, which are an everyday reality in a country like South Africa (Appendix F). Thus South Africa is seen to provide a useful “field” for research and design (Appendix F).

The structure of the course was important in its selection for this research, as it situated the students not only in classroom-based lectures and workshops, but significantly immersed them for two ‘exploratory’ days in the field, and for one day in a *Community Driven Co-Creation*⁴ or co-design process, within the community⁵. Both this focus on *Community Driven Co-Creation*, along with the diversity of the course participants, allowed me to explore this course through the Participatory Design lens. Participatory Design typically engages a multi-disciplinary team of experts to collaborate as equal partners with directly affected community members, in both identifying challenges, and using the design process, to address these challenges. The *community driven* nature of the course places it strongly within the active participation and empowerment of this framework.

³ See Appendix F: Interview with the *Community Driven Co-Creation* course coordinator.

⁴ As noted from the course title: Intensive Masters course on *Community Driven Co-Creation*.

⁵ See Appendix A: The *Community Driven Co-Creation* course outline and note day 4,5 and 7 referred to as “Meeting, working and engaging with community” which I have referred to as exploratory fieldwork (x2) and co-design (x1) days.

Also significant in this course's selection was the opportunity to observe the experiential nature of the field rather than the more structured remove of the academic classroom environment – pointed to in the experiential-oriented (Ho et al., 2011) and concept and method approaches (Hecht & Maas, 2008) discussed earlier. My focus narrowed specifically around the student groups and their interactions, understanding, reflection and embodiment of empathy within their learning of the Participatory Design process – particularly in relation to their immersion within the situated context of a specific community or field.

The community that formed the bedrock of this course, was accessed through a sexual health project being run through a non-governmental organization (NGO)⁶, based in the Overberg region. Central to the project, was its operation within a High Transmission Area for HIV/ AIDS. The four groups of students were each introduced to a Health Promoter from this project, who then acted as a “gatekeeper” (Schutt, 2009:328), providing the students with access, into each of the communities in which they worked. It was together with each of the four Health Promoters and their communities, that the student groups would collaborate, in order to identify and address their respective challenges, through the Participatory Design process.

The aim of the course was to situate the students as designers within the co-creation process and enable them to: assimilate the key concepts of community-based-co-creation, while reflecting on their role as a designer; select and appropriate methods to conduct community-based research and co-creation, and reflect on this process within a community context; consider and address diversity through/in research and practice and explore the enabling roles of technology-in-practice⁷.

⁶ A Non-governmental organization (NGO) is independent from direct government control and is a non-profit making, non-criminal and non-political organization often focusing on human rights, advocacy, health, environment and social issues (Willems, 2006). In the South African context NGOs often operate adjacent to the government, even receiving funding, to fill what is seen as the “delivery gap” - particularly prevalent within the HIV AIDS sector in South Africa, and more so within a High Transmission Area (HTA) like the Overberg region.

⁷ As noted in the course outcomes, in the *Community Driven Co-Creation* course outline, in Appendix A.

4.2 Data collection

4.2.1 Participant observation and reflection

The opportunity this 2 week course on *Community Driven Co-Creation* allowed, was for me to take on the role of participant observer and shift with relative ease between the different levels of participation: between the interdisciplinary participants – facilitators and students, the NGO project manager, community gatekeepers and community members - and, between the academic, studio and fieldwork environments. Participant observation is a qualitative method where the researcher becomes immersed in the natural setting of the “field” (Schutt, 2009:321). Key to this method is the attempt to explore, understand and describe human interactions, *as they happen* in context, from the insider’s orientation and experience (Babbie & Mouton, 2011: 53).

The participant observation role, on a course that I had no prior involvement with, meant that I was not bound within the specific roles of lecturer or student, and had a certain freedom in shifting between and dwelling in these different positions. This *dwelling* was particularly significant in terms of *negotiating* the research relationship and gaining trust and cooperation so crucial for the emic perspective (Babbie & Mouton, 2011:271). As is clear from Babbie and Mouton’s (2011:296) reference to the “Hawthorne effect” and Schutt’s (2009:324) description of “reactive effects”, the effect of the participant observer on what is being observed, is inevitable. Schutt notes, that this effect is heightened if there is more overt observation, and less participation by the researcher, in the participant observation dynamic. Therefore my mode of data collection, as a participant observer on the course, was as unobtrusive as possible. Conversational engagement and active listening, to surrounding conversations, was useful in fusing ear, voice, body and reflection-in-action (Schön, 1983). These were captured in later field notes that were generated as immediately and unobtrusively as possible. This also allowed for a rich patina to layer and gloss the participant observations that were informed by the semi-structured interviews that will be discussed further below.

The ubiquitous and so unnoticed smart phone allowed for high quality digital/ audio recording to augment observations that could be described or transcribed later into field notes. The smart phone as an *aide-memoire* proved invaluable in allowing for less visible observation-recording and more dwelling, with the course participants. The digital audio recordings acted like a security blanket because I was assured that what I couldn't manage to hold - given the sheer immersion, and saturation of the qualitative researcher as the "main instrument" in this research process (Babbie & Mouton, 2011:270) - would be captured for later interpretation. This also allowed me to shift focus from remembering, and being the "recording machine" (Nash & Wintrob, 1972, as cited in Babbie & Mouton, 2011:56) - to *being in relation* to the course participants, which was significant for both the focus on empathy and participation within this research.

4.2.2 Qualitative research oscillation and the dynamic of empathy

The support from the smart phone, allowed me, as Gray highlights, to be a part of the world that I was studying and to be more corporeally present, in order to embody my research (Gray, 2003:86). This dwelling and embodiment is often constrained by what Babbie and Mouton (2011:308) highlight as the "dual imperative" where the researcher needs to "participate and engage with the participant on the one hand, while retaining the distance necessary to produce a valid and critical analysis" (Babbie & Mouton, 2011:308) on the other.

Gray cites Hammersley and Atkinson's reference to the ethnographer who is socially "poised between stranger and friend" (Hammersley & Atkinson, 1993:122 as cited in Gray, 2003: 85). This sense of dynamic balance resonates strongly with Babbie and Mouton's "dual imperative" (2011:308) above, and the essential qualitative research oscillation, which sees the researcher neither "going native" nor becoming "scientifically detached" (Babbie & Mouton, 2011:296), but rather creating and traversing the tensions of this space, in-between.

The emic perspective necessitates the researcher “stepping into” and “becoming a part of” the process explored. It is significant to note how integral the dynamic of empathy is for *both* the participatory design, and the qualitative research practice. From the *Four phases of empathy* (Kouprie and Sleeswijk Visser, 2009:445) noted earlier in Chapter 2, one begins to understand how the role of the participatory designer and qualitative researcher are both balanced around this dynamic of empathy – from *discovery, immersion, connection* to *detachment*. As previously stated the role of the designer within the Participatory Design process has morphed and expanded into the *researcher-facilitator-designer*, therefore methodologically, both *what* and *how* I am researching has moments of conflation, particularly given the two-tiered process of researching a research-facilitation-design (Participatory Design) education process. Bruyn’s 1966, seminal book on participant observation highlights the most significant part of participant observation as being *the way in which the researcher gains knowledge*: “By taking the role of his subjects he ‘re-creates’ in his own imagination and experience the thoughts and feelings which are in the minds of those he studies” (Babbie & Mouton, 2011:57). This resonates directly with definitions of empathy previously discussed in Chapter 2.

4.2.3 Interviews

In addition to participant observation, I conducted a pre-course semi-structured interview with the course coordinator in order to orient myself with the course programme, participants, processes, and aims (See Appendix A & F). This provided an opportunity to establish the degree of interest in and understanding of my key research areas, in relation to the proposed course. This pre-course interview was also significant in augmenting my relationship with the course coordinator, my “gatekeeper” (Schutt, 2009:328) who generously introduced me into the course and provided me with both permission and credibility through this access.

In the two weeks following the course, I conducted five semi-structured interviews with the student participants who were still available in Cape Town – many of the student participants were not local/ South African. In addition to the above interviews, I conducted a semi-structured follow-up interview with the NGO project manager that the course had collaborated with. As video can be invasive particularly within the interpersonal space of the one-on-one interview, audio recording was selected and then later transcribed (See Appendix F-H).

4.3 Research ethics

Having received ethical clearance for this research from the University of Cape Town, my role as participant observer was made clear to all involved, from the outset of the course, in order to establish an open and ethical position for my role as the researcher. The initial feeling of both physical and emotional awkwardness in terms of this guested, *non*-role, as the researcher, seemed to be diluted by the similar feeling-out of expectations for all those involved with this debut course. As a participant observer for the duration of the two-week course, I felt situated as a fellow traveller and grew familiar with, particularly the students, lecturers and NGO project manager over this time period.

As noted the unquestioned presence of the smart phone and the increased presence and participation it allowed me as the participant observer were significant. Its less invasive nature particularly for the interviews noted above, justified its use, but necessitated immediate reflection and notation after each of these interviews in order to capture bodily sensations and interactions. The smart phone was also used for brief digital video and photographic record, to capture interactions in time and space. Verbal permission was granted for these recordings and they were not seen as intrusive, but rather commonplace, as the course participants, particularly the students and lecturers, were very active in capturing their own record throughout the process in a similar manner. The students' final presentations and the subsequent feedback sessions were video recorded by an external technician for the course coordinator, and the digital video material of these two sessions was made available to me and all those involved with the course.

The course participants interviewed, did so voluntarily⁸. The photographic, video and audio material recorded by this researcher during the course, along with the audio record attained in the following semi-structured interviews, will not be used for any other than research purposes.

⁸ Those interviewed were provided with an Information Sheet (Appendix C) to ensure that they were informed of their role within the research, and that their privacy, anonymity and confidentiality would be upheld. The Consent Form (Appendix D) ensured that participants had the option to consent or refuse participation based on the information they received. Consent for audio/video/ photographic recording was separately consented to by the participants (Appendix E).

4.4 Data selection and organisation

Selectivity for data analysis was necessitated as the students were divided into four design teams or groups, which I was able to track initially within the introductory lectures from day 1-3 in the classroom environment, but as the teams dispersed from day 4 into community-based fieldwork and observation, this became more challenging. Therefore within the context of the broader course, it was largely around the student participants of one of these design teams, and their engagement and understanding of the participatory design process in the field, and the play of empathy within this process, which the research focus eventually narrowed.

Two key factors guided the organisation of the research material. Firstly, Tripp's conception of the "critical incident" (1994:65) was used both as a narrative hook and an organisational device. The term "critical incident" has its roots in biography where it was seen to mark a *moment of change* in the life of the subject (Miles & Huberman, 1984 as cited in Tripp, 1994:69). The "sampled moment" is recognized and explored through the texture, depth and scale brought to it by the "authentic" life experience of the individual (Tripp, 1994:65). This *moment* is mined back through time and association and acts as a mnemonic trigger, which can recall, prioritize and organize around the formative experience (Tripp, 1994:69). Significant here is the voice assumed, which is not the self-effacing voice of academic authority, but rather the voice of "one practitioner to another" (Tripp, 1994:65), on an event that has "been rendered critical" (Tripp, 1994:69), by the former within their practice.

Departing from the manner in which the critical incident has been posited by Tripp - which has largely been autobiographical, *by the teachers themselves* – the "critical incidents" that I make use of, will take on agency as the *voices* that I represent will empathically expand beyond my own, to include "multiple perspectives" (Brown, 2008:87; Harrison et al., 2007:9). While the description of the critical incident may be my own, the *voices* that reflect on it, will be multiple and varied. Secondly, I will take as my cue those moments, *not only my own*, which are triggered by affect and bodily knowing – Finlay's first layer of reflexive embodied empathy (2005:272) as discussed in Chapter 3 above. This involves the researcher noting their own bodily responses in order to gain a far richer embodied awareness and understanding of their research participants.

In effect, with reflexive embodied empathy, we use ourselves, our bodies, to understand the other (Finlay, 2005:280). This resonates with “sensory ethnography” (Pink, 2009:2) where the ethnographic research process foregrounds the subjectivity and self-reflexivity of the researcher’s own sensory values and practices, which orient and interpret the experiences of research participants. This sensory approach is not simply learnt from a book, but through active engagement with the environment and those within it (Pink, 2009:4). For this we must be present, both in our minds *and* in our bodies (Noë, 2010). But as noted by Bidwell “our habitual practices fashion our bodies and mediate our literacies” (2013:28). This embodied understanding is not always logically explicable, but rather sensed through layers of culturally constituted filters and biases, which situate and mediate the relationship between the researcher and the researched in response to the real-world (Reitmaier, 2011:335; Suchman, 1987:31). The flow of this relationship, which is produced and exposed through the interpretation and analysis that follows, is pulled into focus around the organizational device of the critical incident. There are obvious tensions between the “going-along” process of embodying (Bidwell et al, 2013) punctuated by the selected critical incidents. As noted by Tripp the critical incident *must* (re)present an event (1994:65) – pulling it through into language and analysis and normalizing it within Western academic discourse. For the latter, the sensing body alone is never enough. Careful audio/ visual recordings along with extensive field notes and reflections are essential for interpretation and analysis, but also in recognizing the critical incident here *not* as a fixed and isolated unit of analysis, but rather as a hook around which different narrative and interpretive threads can wind, connect and make meaning (Harrison et al., 2007:2; Ellsworth, 2005:1).

Here Senior and Dixon’s argument for an embodied pedagogy is critical in that it “opens the normalizing gaze of teacher reflection or observation to an awareness, a reading, beyond language” (Senior & Dixon, 2009:21). It is Senior and Dixon’s sensing and reading of the body through movement, gesture, placement and response that is significant. These along with the interpretation of images, captions, and comments – form “assemblages of data” (Senior & Dixon, 2009:28), which can include within the assemblage the corporeal experience of the learning self (Ellsworth, 2005:3). This foregrounds the “relational” (Dixon & Senior, 2011:473), and complex “interrelational” (Kennedy, 2003, as cited in Ellsworth, 2005:3) nature of embodied pedagogy, which will be drawn on here to hold open the space of analysis.

Chapter 5: Interpretation and Analysis

The critical incident (Tripp, 1994:65) forms the key organisational device for the interpretations and analysis that this chapter presents. Critical incidents as noted in the previous Methodology chapter, are significant as moments that signal change or notice. Key to their selection was Finlay's first layer of reflexive embodied empathy, which prioritizes the *body* of both the researcher and research participants as central, 'triggers' within in the research process. Captured through field notes, descriptions, photographs, audio/video recordings and interview data, these critical incidents will initiate, orient and guide further interpretations and the analysis.

While the course on *Community Driven Co-Creation* will be referenced as a whole to provide context, this findings Chapter was shaped around three key sections: *On entering the field*, the *Ethics of intervention* and the *Being researched*. These focus significantly on community engagement and participation and will probe the students and my own understandings and embodiment of empathy, within the context of community immersion for this Participatory Design course.

These three sections will be book-ended on either side with reference two interviews. One initiating and orienting the research process, with the course coordinator, just prior to the course; and one reflecting on the impact of the course, with the NGO Project Manager, who provided access to the field, through his Sexual Health Project and his Health Promoters. Interpretations from the post-course student interviews are drawn through into all sections of this chapter, particularly in relation to the critical incidents around which they manifest.

5.1 Orientation: Pre-course interview with the course coordinator

The pre-course interview with the course coordinator oriented me with the course programme, participants, processes, and aims as noted in the previous Methodology Chapter. It also provided insight into the structure and composition of the course, and gave an indication of the role that empathy and embodiment might play.

From this interview it became clear that this course combined the concept and method approach (Hecht & Maas, 2008) *and* the experiential-oriented approach (Ho et al. 2011:96), because it allowed students to spend roughly one third (3 days) of the course on introductory and preparatory classes in the classroom, one third (3 days) in the field and co-designing with the community, and the last third (4 days) finalising, presenting and receiving feedback on their design concepts or prototypes, back in the classroom (See Appendix A). This movement from classroom to community and back is not unlike that presented in the *Four phases of Empathy* (Kouprie & Sleeswijk Visser, 2009:445), which moves from *discovery* and initial contact with the user or community, to *immersion* and *connection*, and then back into a *detached* state. This movement was significant in shaping contextual influences, but also in shifting the roles and relationships of the student and teacher beyond the confines, hierarchy and unilateral transfer of knowledge that characterise the traditional classroom. As noted by the course coordinator and echoed within Participatory Design practice, the idea is to “create a horizontal structure, where not only participants, but also facilitators are very much on the same level” (Appendix F). Thus the teacher is “not seen as *lecturing* but more as *facilitating* a discussion” (Appendix F; my emphasis). It is this leveling, drawing all participants onto common ground, into equal correspondence, that is particularly significant in relation to empathy and Participatory Design. This correspondence, this necessity for a shared or commonly held understanding (Cross, 2011:92), is seen to be further augmented by the group dynamic. As noted by the course coordinator “the entire programme will encourage collaboration. It has to, because the students will be working in groups” (Appendix F). But also noted, in contrast to the above “horizontal” ideal, is the fact that some students will come into the course more familiar with the content and methodology and so could become more dominant and “take a very strong driving role within a group” (Appendix F).

From this initial interview, it was clear that empathy was seen as “imperative” in the community-driven co-creation approach proposed by this course (Appendix F). It was “assumed” in the sense that “by the very nature of students, who would want to do this programme, there is a level of empathy” (Appendix F). Yet the link between empathy and embodiment, although acknowledged, was not foregrounded within this course: “I definitely think there is a connection, but I don’t think it is being explored in this project” (Appendix F).

What was significant about this course, and noted unanimously, by both students, facilitators and participants, was the opportunity that it allowed for immersion within the context of a *real, live* community. Yet despite the ‘live’ engagement, and strong physical and emotional placement of the student in the context of the community, the body is not explicitly understood as central to the learning experience. As noted by the course coordinator, it “wasn’t really a consideration”.

In relation to the above, the question then becomes, *what* is being placed in the context of the community – physically and emotionally – if not the body? This is reminiscent of Cosmelli and Thompson’s (2010:361-362) discussions on “embodiment or envatment”, the latter thought-experiment, removing the body as a superfluous carapace and paring existence, to the brain in a vat, decoupled from the “integrated neural-somatic systems” of an “autonomous embodied agent” (Cosmelli & Thompson, 2010:363). Register is situated in the external stimulus of the brain, but the body is not acknowledged as the vehicle for actually sensing, registering or being in the world (Merleau-Ponty, 1962:82).

As Clark notes the *primary way of knowing the world in the modern era has been cognitive* (Clark, 2001:84) and that this in effect delegitimizes the body as a site of learning, because the body is seen to be “unreliable, biased and ‘only’ subjective” (Clark, 2001:84). For Clark “we lead with our body” (2001:85). Learning is situated back in the “moment of emotional and physical response” rather than at the “moment of dispassionate self-reflection” and it is seen as the “product of an embodied, social selfhood rather than of a disembodied mind” (Michelson, 1998:226 as cited by Clark, 2001:86). The body, rather than not really being “a consideration”, as noted above, is acknowledged as a site of learning.

And it is the body that is critical for empathy in that “empathy yields knowledge about others, not by acquiring more information about the other person theoretically, but by having an *experience* that yields insight into the other’s life” (Oxley, 2011:55; my emphasis). This *experience* is embodied.

Also highlighted in this initial interview, was the marked concern and mention given to time and its constraints, as would be expected within the two-week intensive nature of this course. This concern was already seen to shape the course structure around the goal and time-driven focus seen in the *project* (Björgvinsson et al. 2012:104). The *project* approach (Björgvinsson et al. 2012:104) as noted in Chapter 3, encourages a cognitive abstraction up into the meta, temporal dimension. It tends to draw attention from present awareness and the immediate sensations of embodiment, *beyond the body* and *beyond the pause of empathic engagement*. This is made evident in the course coordinator’s comments below:

It is such a short course, so the focus will be on the goal and whichever design problem or solution that the group would like to put forward. Whether or not the students identify with each other, I think it is going to be overshadowed by the need to knuckle-down, get along and participate (Appendix F).

Again, the time frame won’t allow us to have the very holistic and free-flowing experience and really take the time that is needed in every phase, but we’re using the design process as a kind of framework for the interaction. And then we’ll have to be really quite ruthless on some of the timings on it (Appendix F).

It is presence, being and pausing in the present moment, both in our minds and in our bodies that allows for the opening of empathy. In comparison to Björgvinsson et al. (2012:104) above, Alva Noë’s understanding of the *project* is more empathetic; open to the possibility of failure, of not being complete or perfect, and always a work in progress (Noë, 2012), and so not pulled forward by the time and goal focus.

Although time must be acknowledged as a reality by which we calibrate our lives, so too should be its effects, particularly in relation to how it *excuses* empathy and embodied presence, often in the name of a future focused goal. This is seen above in the course coordinator's comments: "so the focus will be on the goal" and "we'll have to be really quite ruthless on some of the timings on it" (Appendix F). It is significant to note the students' interpretations of this goal and time focus in relation to empathy. This correlation is clearly indicated by student 4 below:

I knew the relationship that we were going to have was going to be short ... So I would go in and ask a little more obtrusive questions, than if ... I knew I was going to see them again and build a relationship with them. Maybe I was a bit less sensitive to them, I think (Appendix G: S4).

But it also became clear that this goal and time focus not only *excuse* the opportunity for empathy. Student 4 noted the way in which they also acted to bond group members: "there was one thing that we were all trying to achieve and that kept us bonded... the goal was always there, because there was always... a rush to achieve it, so in that way the time facilitated the goal... which bonded us" (Appendix G: S4). This cohesion, commonality and belonging are key in defining empathy (Ehrlich & Ornstein, 2010:5).

The goal and time focus were also referred to by student 1 who commented that she was "very task-oriented" and that "if I'm given a timetable and you need to get something done... by today, and you need a result, then I felt like, this is the way I know I can get something done" (Appendix G: S1). This speaks to the caution given by Lee (2008:34) that the goal and time focus is "mission-oriented", working within a "system of performativity" where knowledge is reduced to its instrumental value. Here, rather than design being emancipatory, which is what Participatory Design strives for, the designer takes agency, designing *for* and not *with* people (Lee, 2008:34). Student 1 did however note, that the other approach that she could have and "perhaps *should* have taken was that I could have totally sat back, and looked if, or kind of seen if, there would have been anything coming out of *not*..." (Appendix G: S1). This "*not*..." that was emphasized, yet left hanging, became a marker of significance. It spoke of an alternative approach, which could relinquish the control that seemed so bound to the time and goal focus, by *not* filling the space with doing. As noted by student 4, "by doing nothing you are actually doing a lot" (Appendix G: S4).

This lack of control and action however were not favoured by the “task oriented” student 1, but she acknowledged with this alternative approach of “*not...*”, an empathy for, an opening to other possibilities: “then I kind of could *feel*, that which *could have been*” (Appendix G: S1; my emphasis). This speaks to the opening implicit in empathy, seen to invite and accept possibilities as seen in Scharr’s divergent meta-type (Scharr, 2011:7). Student 1 described that this experience of “*not...*” for her, “would be like sitting in the silence” (Appendix G: S1).

This evocative description of “sitting in the silence” is immediately reminiscent of Ellsworth’s reference to the final exhibit of the Holocaust Memorial Museum as described by Wieseltier, that “leads its visitors directly from history to silence ... the least that you can do, after seeing what you have seen, is to sit down and be still...” (Wieseltier, 1993:20 as cited in Ellsworth, 2005:107). Significant is Ellsworth’s interpretation of this silence as a “communicative act after all”, a “refusal” of narrative closure and ending (Ellsworth, 2005:108). Thus student 1’s “sitting in the silence”, *could have been* a powerful way to hold open the space for both participation and possibilities beyond the control, focus and closure of what she puts forward as, “the way I know” (Appendix G: S1), where the temporal and teleological are so strongly bound in the goal and time focus of the task oriented project¹.

Significant also, in the pre-course interview was the link that emerged between time, embodied engagement and what the course coordinator described as the “true” as opposed to “artificial” nature of this course. It was necessary she noted, to “create a little bit of an artificial structure for the co-design (sessions)” in that after the two days of exploratory fieldwork, the students would return to the classroom environment to work through “a few rough proposals”, which they could go back with into the community. As she stated, “that’s a little bit artificial, because in the co-design process you wouldn’t actually remove yourself” (Appendix F). This removal meant that the students developed ideas amongst themselves or with their Health Promoters, that they went back and ‘tested’ with the community participants. But as later critiqued by a course facilitator “so you come and you test something they were not part of” (Final feedback session, Classroom, Cape Town, video recording, 7/6/2013).

¹ Also brought strongly to mind here is Davis et al. (2004:184) who note that: “Teaching and learning are not about convergence onto a pre-existent truth, but about divergence – about broadening what is knowable, doable, and beable. The emphasis is not on what is, but on what might be brought forth”.

This *removal* runs counter to the co-design nature of Participatory Design practice, which strives to actively involve the users as “full partners” for the “*duration* of the design process” (Robertson & Simonsen, 2012:5), rather than reducing the meaning of “participation” to “involvement” (Robertson & Simonsen, 2012:5). And as noted by student 2 this removal meant that “the whole community didn’t move with the co-design process”. This student’s suggestion for the course “would be that we, we actually do the entire thing, there” (Final feedback session, Classroom, Cape Town, video recording, 7/6/2013). The body’s removal is directly related to empathy, as seen below in:

... it’s a spatial distance and that then reinforces an emotional distance. You know you are removed spatially from the person, ... that then underpins the fact that you are then an external person or outsider coming in and going back to where you came from. You are not sort of staying there developing a sense of empathy with your friends and with the community in general (Appendix G: S2).

But as noted by the course coordinator, “that’s the only way that we could really manage the situation in the amount of time that we have” (Appendix F). The intention is clearly for this *Community Driven Co-Creation* course to match the engaged participation of the co-design process as closely as possible, as is indicated by the course coordinator “we tried to create something which is a “true” experience and allows for some level of immersion, but that is actually viable within a two-week framework”. This *immersion* as the second of the *Four phases of Empathy* (Kouprie & Sleeswijk Visser, 2009:445) is significant in terms of the Participatory Design process as it requires the designer to be corporeally situated in and “pulled into the user’s world”, to “wander around” and absorb “without judging” (Kouprie & Sleeswijk Visser, 2009:445). The 3- stream study by Van Rijn et al. (2011) mentioned in Chapter 2, highlights the value of direct, engaged bodily presence in establishing an empathic connection with the user, over that which is mediated or diluted, through *only* video or background information. It was found that the design team member’s direct bodily engagement with the user’s life experience, provided a more direct form of access to the needs of the user and this was seen to positively influence the fit and quality of the product concepts produced (Van Rijn et al., 2011:76-77). It is this acknowledgement, of the body as a site of learning noted by Clarke (2001) and Michelson (1998) above, which needs to be made explicit in Participatory Design practice and pedagogy.

As Co- and Participatory Design educators it is difficult on a practical level to *authenticate* the students experience with willing participation, by ‘real’ users within a ‘real’ field as noted in the choice made by Hecht and Maas (2008:167) to offer a concept and method based approach to Participatory Design education, rather than engaging with the complexities of a ‘real’ field. This ‘real’ contrasts with the critically candid use of the word “artificial” by the course coordinator above, in relation to the physical removal of students from the field in between the field work and co-design sessions. This tension is also seen below, with the use of “true”, again, in relation to restrictions of time and community engagement. According to the course coordinator:

We are all aware that it isn’t a ‘true’ co-design experience, but it just isn’t possible within the time frame. And, it’s not just us. It’s also from the community point of view. We can’t expect people to take out four or five days. It’s not something we can actually ask. There are restrictions on both sides; with us and the community (Appendix F).

But it is also significant to note that despite the physical ‘removal’ of the students from the field, the sense of community experience and engagement, was ‘real’ for the students. It was the first point mentioned by all but one of the students when they were asked to reflect on what stood out for them on the course, as seen in the following extract:

What I really remember about the course was of course, the walking in the community, that stuck out with me and interacting going into the people’s homes (Appendix G: S4).

It was around the defining characteristic of community *immersion*, seen particularly in the “Meeting, working and engaging with community”² sessions of day four and five’s exploratory fieldwork and day seven’s co-design, that the focus of the research narrowed.

² Refer to course programme Appendix A

5.2 On entering the field

Without breaking pace, I feel the pause in my body. Has the taxi gone? We are a group of four – three women and one young man – weaving between the shacks and disappearing into the township³. Where are we going? What exactly are we doing here? The sun is shining after days of rain. The sky is a still, clear, holiday blue. What could possibly go wrong? Well, here goes! I release the taxi, and follow the others into the languid warmth of the sun (Field notes: Township, Overberg 30/5/2013).



Figure 5. On entering the field, Township, Overberg, 30/5/2013

³ Townships in South Africa are areas situated on the outskirts of towns and cities, which under the Apartheid era were reserved largely for the non-white population working in the urban and farm areas. They still often comprise of informal shack dwellings, despite the government's Reconstruction and Development Programme (RDP), to subsidize and build 'brick' homes.

When I stepped in there the first time, I felt a little bit anxiety... anxious. Like there was some anxiety, and some, I mean, that kind of emotion is, I mean, excitement mingled with anxiety. You could imagine that, that mixed emotions with me and ... at some point I was like, I was kind of like dreaming and I would pinch myself and say 'Am I really here?' Then I'd say 'Ja'. In the first ... two, two to five minutes I felt like that. So... as soon as we get going, then I felt like, 'OK, now we're OK' (Appendix G: S6).

This release into the path and flow of what is happening can be extremely difficult, particularly if you are not completely aware of holding yourself back – as I was not – until it was juxtaposed by the moment of release. This release resonates strongly with student 6's response as well as with one of the four course facilitator's key words of advice during the final feedback session for the course: "Step one: *Let go*" (Final feedback session, Classroom, Cape Town, video recording, 7/6/2013). It is this 'letting go', which speaks into what student 4 identified in class discussions as the biggest challenge about the co-design process: "not knowing, or not being able to plan for everything" (Field notes: Classroom, Cape Town 03/06/2013). And as noted by Student 3, "when you do plan, nothing goes according to plan" (Appendix G: S3). It is this 'letting go' though, which allows one to open, empathically, and to be receptive to the situation – to feel and be within it, *without knowing*.

This feeling of how real life contingencies came into play, of being out of control and vulnerable, was in a sense forced onto the students through the experiential-oriented focus (Ho et al. 2011:96), of the fieldwork and co-design sessions of this *Community Driven Co-Creation* course. The focus here was 'hands on', to be 'grasped' through experience, and as noted by Brinkmann and Tanggaard, in reference to the epistemology of the hand, "learning involves moving *closer* to things, moving *into* the world" (2010:254). This required moving beyond the cognitive control and the 'safety' of the classroom rehearsal⁴, or armchair pedagogy. The students were physically dropped off, in their groups, at various points in the communities that were serviced by their respective Health Promoters.

⁴ Noted in the concept and method approach put forward by Hecht & Mass (2008:168).

In terms of Henri Lefebvre's (1972) social/ spatial concept, the students were being firmly re-located from the abstract space of the classroom or studio, as noted by Lee as "the realm where designers and experts work" (Lee, 2008:33); to the concrete space, "the realm where people live" (Lee, 2008:33). It was significant to note how this move beyond the 'safety' and 'comfort' of the classroom was experienced by the students, particularly in relation to the empathic 'opening', as seen by student 6 below:

No, it was like great the way it transpired. Like going there, just being dropped in the deep end and said 'OK, you guys are here now', without instruction what to do. That, I think would have lost some footing somewhere along the line, if we were told what to do. Because we were going to say like, if we were told what to do, and if we're not responding the way that you thought of, then, that would in a way shift your mind, because it wouldn't be open to what people want. Like being dropped there, in the deep end and saying, 'You guys go!' That was awesome. Because it *opened* our minds, our eyes in a way (Appendix G: S6; my emphasis)

'Being *there*' was key. This speaks directly to the initial two stages, *discovery* and *immersion* of the *Four phases of empathy* (Kouprie & Sleeswijk Visser, 2009:445) where the designer first makes contact with the user community and is *open-minded* and interested in the user's point of reference (Kouprie & Sleeswijk Visser, 2009:445). *Immersion* allowed the students to experience the Health Promoters' space, interactions, environment and challenges, essential for later co-creation with them and their communities. Improvisation, ambiguity and loss of design process control came with this community engagement, and as noted in Chapter 3, these are "essential ingredients for social creativity" (Fischer et al, 2005:4). Yet the uncertainty and edge quality that accompanied these *essential ingredients* were unsettling as seen in student 6's comments, "I didn't expect it – being physically in the community. I thought like it was going to be something that was going to happen inside a classroom and that's it - as much as I was aware that we were going to do co-creation design. So I felt somewhat confused" (Appendix G: S6).

This was an uncomfortable space, stretching the student, as any learning must do, beyond the expected and the known. But the confusion and uncertainty experienced here can have the opposite effect to “Letting go” or *empathic opening*, in making the students grasp more strongly for the certainty and control they perceive within the plan, concept or method. This is noted in student 3’s concerned quest for clarity below and the course coordinator’s response:

I want to understand something, um, as a researcher trying to co-design with a community, uh, you have to prepare yourself, right? You have to come up with tools that you are going to use, in order to get the kind of data that you are going to use ... How do you actually get them to... just engage and start, giving you... ideas and start working on this co-design thing... without you trying to take power and... ask questions and trying to get them engaged. How do you... what are the... other ways to get them to just engage?” (Final feedback session, Classroom, Cape Town, video recording, 7/6/2013).

This elicited the course coordinator’s comment: “You *want* a tick list” (Final feedback session, Classroom, Cape Town, video recording, 7/6/2013). Here Bateson’s words cited earlier come strongly to mind:

If education is to prepare for life rather than mislead, it is important not to project the expectation of certainty or to promise unambiguous answers, or even the notion that the most important communication between human beings, whether in the classroom or elsewhere, is the transmission of objective information. Preparation for life is preparation for a long meander through uncertainty, for working with partial clues and rough approximations, for skillful guessing and zestful improvisation (Bateson, 2004:339).

This sense is confirmed by the course coordinator’s further comment that, “every community is very, very different and there is no ten step tick box for what you are asking” (Final feedback session, Classroom, Cape Town, video recording, 7/6/2013). Rather than a “neat matrix of tools, techniques, methods and approaches” (Akama & Light, 2012: 61), what becomes key, is engagement with the user community.

This, as noted by Akama and Light, “involves an embodied knowing, with moment-by-moment shifts in position, focus and delivery” (2012:61). Although a prior knowledge of the method may provide some sense of security on entering the field, as previously cited from Akama and Light “we cannot know participative methods without the person or people enacting them” and “there is no method until it is invoked” (2012:61).

Thus the person, body and attitude through which the method is invoked, rather than the method itself take precedence. This is significant in relation to the student 4’s comment that he could have gone into the field “with nothing” (Appendix G: S4), student 2’s suggestion to “go out with nothing, with no tools, with no idea” (Appendix G: S2), and students 3’s comment that she could have gone into the field “as a normal person” without prior subject expertise (Appendix G: S3). Student 6 echoed these comments with “even if you have knowledge, even if you have a bad attitude, the people are not going to listen to what you are saying” (Appendix G: S6). For the purposes of Participatory Design, most significant was the ability to engage and connect, directly, with community members.



Figure 6. Student 9. *Drawing of Community members, Cape Town, 30/5/2013*

As student 9, who drew the above image of the “Community members” noted:

Let the community become your classroom and the members our teacher... You have to treat the community member the same like you. You are going to be on the same level as the community members. You are not going to say (*he stood up energetically*), ‘I’m the boss. Pay attention! I’m coming to you looking for this and that’ No! Sit down (*he sat down sweeping his arms out broadly*). Be on the same level with them and you gonna get what you are looking for (Final feedback session, Classroom, Cape Town, video recording, 7/6/2013).

Student 9’s understanding of empathy was expressed clearly through his bodily actions, which emphasized the need to “Sit down” and *be with* the community participants in *their space*.

The Health Promoter is talking to a group of men sitting on a bench up against the rusting metal of a shack, warming themselves contentedly in the morning sun. (Field notes: Township, Overberg 30/5/2013)



Figure 7. Men warming themselves in the sun, Township, Overberg, 30/5/2013



Figure 8. Health Promoter with student, talking to the group of men, Township, Overberg, 30/5/2013

The Health Promoter is explaining something to the men in isiXhosa and I am only picking up fragments. The students from further up Africa can't follow it either. The one student is watching quietly, intently, behind the Health Promoter, arms closed across her chest. The second student is moving across the space, taking photos of the men the Health Promoter is talking to. I notice how this lack of linguistic fluency, seems to muffle what is being said, and in this "silence" I focus more intently on bodies, gestures, positioning, posture, and the facial expressions of those around me. I also become more aware of how I am hanging back into my own body behind the Health Promoter, lowering my chin and eyes, deferring to her quiet, respectful composure and confidence, aware that we are stepping into 'their' morning. The bold movements, framing, styling and taking photographs, by the second student, make me feel uncomfortable (Field notes: Township, Overberg 30/5/2013)



Figure 9. Student moving across the space, taking photographs, Township, Overberg, 30/5/2013

This muffled awareness made me consider the value of a pre-field exercise for a Participatory Design course, which allowed students to be aware of stepping into an unfamiliar space, with strangers, without speaking, without filling the space with the noise of talk. Rather they would be able to completely foreground the receptive register of their bodies in relation to what was happening around them, without the pressure and noise of immediate articulation. Ellsworth speaks of pedagogy in relation to *knowledge in the making*, which “cannot easily be captured in language” (Ellsworth, 2005:2). Unlike the layering, crystallization and control, which happens through language and cognition, Ellsworth situates her focus *in* the fluid event as seen in: “When myself and what I know are simultaneously in the making, my body/brain/mind is participating in an event that exists outside the realm of language” (Ellsworth, 2005:2).

Oxley refers to Mary Gordon’s *Roots of Empathy* programme, which teaches empathy by introducing a baby into the classroom (2011:141). As noted in relation to the “lack of linguistic fluency” in the above field notes and Ellsworth’s event existing “outside the realm of language” (Ellsworth, 2005:2), careful experience of embodied, as opposed to verbal modalities, is key to the *Roots of Empathy* programme. Oxley has found that “the baby can connect with the children in such a powerful way because it can *only communicate non-verbally*” (2011:144; my emphasis). It is the embodied interaction, particularly movement, touch, tone and gesture, which strengthens the empathic connection. In investigating possible design solutions with their Health Promoter, student 10 noted that the significance of the embodied presence of the Health Promoter for the community members was central, rather than just a focus on improved media relating to sexual health issues. This is expressed in student 10’s comments below:

Ja, they really like it, because there is like physical engagement, they can communicate, ask a lot of questions, and they get response quickly. But again they say, um, apart from that if it can be expanded to other media, its gonna be OK. But they don’t want this face uh, face-to-face to be phased out. (Field recording 1: Car journey, Project Manager & students, Overberg 30/5/2013)

As noted by the NGO Project Manager, this face-to-face contact ensured a certain one-on-one privacy for the Health Promoters' interaction with community participants, so crucial for sensitive sexual health queries. It also allowed for the physical demonstration of answers for the many illiterate and uneducated community members (Appendix H).



Figure 10. Health Promoter with students, talking to a community mother, Overberg, 30/5/2013

An important part of this “face-to-face” contact is the familiarity of the Health Promoter within the communities that they serve. It is this familiarity, which allowed the students and myself to feel so welcome and safe within this community. As noted by student 6 “going into a community, in order to be trusted, you have to have someone who is familiar with the community, in order to gain credibility” (Appendix G: S6). Student 6’s further expression of this below, indicated how the empathic bounds of what is familiar shifted and expanded through the common link of the Health Promoter who was vital in fostering this connection: “these people are with Nandi⁵ and Nandi is one of us, so I could relate to them” and “Nandi is part of them, so I am part of them” (Appendix G: S6).

⁵ The pseudonym “Nandi” has been used for purposes of anonymity.

This sense of being a part of and being in relation to is captured in Figure 10 above. While the female student in the red top, Figure 10 above (right), has a similar body stance to what she had previously in Figure 8, with arms closed across her chest, it is interesting to note how her stance echoes the stance of the community mother (central) in the above photograph. This brings to mind the point made that we often, even subconsciously, mimic or mirror, in order to be 'like' and so 'be liked' by another person – which fosters empathy (Decety & Chaminade, 2003:134; Ehrlich & Ornstein, 2010:68-69).

Much like the red-topped student's stance noted in the photograph above, Student 4 related how he subconsciously wore an orange T-shirt, exactly like the Health Promoter's, on his second community visit, because he wanted to *be like the Health Promoter* (Appendix G: S4). A similar sense of being 'like' and so becoming a 'part of' that are significant factors in defining empathy (Ehrlich & Ornstein, 2010:68-69) relate to the students sense of fitting into the communities that they entered. It is also significant in terms of Participatory Design where by fitting in, by reinforcing what is customary, the designers in a sense seek consensus and "agree" with local protocol (Winschiers-Theophilus et al., 2012:97). This came through particularly with the interview question relating to body consciousness where student 3 noted her concern with not "over-dressing" or being "too much like" and possibly offending, the expected community participants (Appendix G: S3). Some students, like student 1, felt that she was positioned so strongly as a researcher-observer particularly with the dynamic of four group members shadowing the Health Promoter, that she had "no way of really blending in", and that it was "obvious that I came from a different country" and "dressed differently" (Appendix G: S1).

This question of 'fitting into' and so empathically connecting with the community was further augmented through the 'window of experience' of each of the students, by again, providing a common link or fit with the community. This is illustrated particularly well by student 6 who recounted how the community his group was working with was very familiar, "more or less *the same* as the things what they are doing in Khayelitsha⁶" (Appendix G: S6; my emphasis) where he lived for many years; to the extent that he didn't feel like he needed to try and fit in, "for me, trying to fit in is like trying to fit into myself" (Appendix G: S6).

⁶ A township on the outskirts of the greater Cape Town area.

This student's experiences helping his sister, a nurse, with patients collecting tuberculosis and other medication at her home in Khayelitsha, meant that he identified strongly with his group's community base, a clinic: "So going in that community it just evoked my emotions for all that, being part of that" (Appendix G: S6). The central African clinic manager's accounts of patients not collecting medication, despite the daily regime, was very familiar to this student's window of experience as he recounted similar instances of dealing with patients: "'why did you not come to take the pills?' and he would say, 'No, I forgot'" (Appendix G: S6).

The familiarity of this 'forgetting' took on new meaning for this student, when the availability of antiretroviral pills was highlighted by the clinic manager, as a "privilege" not available within the clinic manager's own African country. The student noted, "I felt empathy there... I felt dejected. While he was talking I looked at him and I asked myself 'If we are so privileged as this guy is saying, then why *aren't* our people coming for this medication?'" (Appendix G: S6). This voice from outside, "this guy", seemed to bring into being and strengthen the student's identification with "our people" above. The experience, of patients 'forgetting', so familiar to this student, had been recast as seen through the eyes of an outsider, making the student feel that he was somehow accountable for these patients actions, as seen by his question and tonal emphasis above, "why *aren't* our people coming for this medication?'" (Appendix G: S6). This sense of emotional accountability, is seen further in his response to the clinic manager's account of people willfully infecting themselves with the saliva of those infected with tuberculosis, "I said like, '*Really!* Is it necessary to do that, as much as we are starving with hunger and such? Do these people really know what they are doing? So it was very emotional for me. I mean in those two things they just stuck with me – even now" (Appendix G: S6).

This sense of re-evaluating what was familiar and finding it emotionally challenging, speaks to Zembylas and Boler's (2003) "pedagogy of discomfort" that requires not only what they call cognitive but also "emotional labour" (Boler & Zembylas, 2003:111). This emotional labour pushes the students beyond the focus on "consensus" (Winschiers-Theophilus et al., 2012:97) and out of their "comfort zones" (Boler & Zembylas, 2003:111). It is this space, beyond comfort, of controversy, difference and discomfort, which Bjögvinsson et al's understanding of socio-material "Things" (2012:102) holds open for Participatory Design.

And it is this space, of difference, even within the self, which Trin Minh-Ha notes, does not “only exist between outsider and insider – two entities. They’re also within the outsider herself, within the insider herself – a single entity” (Minh-Ha, 1990:371 as cited in Boler & Zembylas, 2003:123). These internal struggles become clear from Minh-Ha’s “outsider herself” in student 3’s earlier accounts of not wanting to “over-dress” or being “too much like” and possibly offending community participants (Appendix G: S3). And it was strongly expressed by the “insider” student 6, for whom “trying to fit in is like trying to fit into myself” (Appendix G: S6), yet the re-evaluation of familiar health issues, through another’s experience – “this guy”, the central African clinic manager - pushed him into a space of emotional *discomfort*.

This emotional engagement and discomfort “stuck” with student 6, as he stated, “even now”. It had become *a part of him* through the third *connection* phase of the *Four phases of empathy* (Kouprie & Sleeswijk Visser, 2009:445), where the student had explicitly drawn on his own memories and experiences in order to connect at an emotional and cognitive level and “*resonate(s)* with the user’s experience” (Kouprie & Sleeswijk Visser, 2009:445). The word “resonate”, now drawn through from the theoretical literature into the empirical setting, became significant. It brought to mind Theodore Lipp’s original conception of empathy as a “resonance phenomenon” triggered by a perceptual encounter (Steuber, 2008). While I had critiqued Kouprie and Sleeswijk Visser (2009) for focusing very strongly on only the affective and cognitive components of empathy, with the role and presence of the body not clearly stated and only implied as a register, in the physical presence of the interview it became clear from the student’s, strained voice, curled posture, pinched eye focus and claw-like hand gestures that this empathic connection, this ‘resonance’ was embodied - not just an abstract concept.

But significant too, was that this *embodied resonance*, although clearly residual, shifted dynamically into the fourth *detachment* phase seen in the following later comment, “Like emotionally, when I heard those stories - like when I heard those people were buying those saliva drops. It was emotional for me. Just so that they could get a grant?” (Appendix G: S3). This was marked both by the distance of “those stories”, “those people”, “those saliva drops” and “they” (Appendix 6), but also by the straightened posture, hands in lap, and gently subdued tone of the student’s voice.

5.3 The ethics of intervention

It is just after midday, the last Friday of the month and the taxi rank⁷ is busy. Music is playing. People are bundling into the already waiting taxis, as other taxis move through the rank discharging and collecting people. The taxi rank extends from the open parking space in front of a supermarket and bursts of people are making their way across the rank, towards or back from this point. Many people are clustered, walking and talking, relaxed in small groups. We - four students, a Course Facilitator, and myself - are shadowing the Health Promoter. We form a rather large and conspicuous shadow. We are out of place. Our pace is noticeably slowed, watchful and so watched. My white skin feels like a beacon. Several worn old men come up and ask for money. Our link to the Health Promoter is crucial here. This is his space. He 'owns' it. It is here that he chooses to engage with his target audience, to answer questions and inform them about sexual health issues and distribute condoms. He is young, confident and adept in his bright orange t-shirt with his shoulder bag, pamphlets and his easy, obvious social connections as he gestures and engages with familiarity in this space. (Field notes: Taxi rank, Overberg, 30/5/2013)

I knew that going in there I was going to be a white person, I was going to look more, my clothes better quality, and cleaner perhaps than most people at the taxi rank and that also had an effect that I was asked by a lot of beggars there for money and cigarettes and things. I was white and I looked perhaps not from the area (Appendix G: S2).

My field notes resonate strongly with student 2's response below, which indicates his awareness of not fitting in with this same taxi rank community. The significance of whiteness in relation to power, privilege, education, access and wealth within the South African context excludes the necessity of a taxi rank from our ordinary experience.

⁷ A taxi rank within the South African context is similar to and often adjacent to a bus station. For many South Africans without transport, taxis are the preferred, but more expensive option to the public rail and bus system. The 'taxis' however are not elite, well-kept sedans, but often well-worn and overcrowded minibuses, that are privately operated (See Appendix L).



Figure 11. Central taxi rank in the Overberg region, 30/5/2013

Again the familiar figure of the Health Promoter within the community is hugely significant, in alleviating our *out-of-placeness* and opening the possibility for the students, as design researchers, to establish contact and connection within this community. Empathy is enabled by the physical and psychological agency Health Promoter, where both the access metaphors of the door and bridge apply. As noted in student 9's description of the Health Promoter, "He's like our *door*" (Field notes: Classroom, Cape Town 03/06/2013) and in student 2's description, "He was the *bridge*, between us and those at the very grass roots" (Appendix G: S2). The students acknowledged the Health Promoter as their "agent of change" particularly given the relationships that he had cultivated within this community, which for the students in the given time frame of the course, would be "damn near impossible" (Field notes: Classroom, Cape Town 03/06/2013).

Much like the experience-oriented course discussed in Chapter 3, by Ho et al. (2011:97), the student participants of this particular course, were also encouraged to develop their own team-based research methods and to "figure out their own rules of the game in order to decide on their design concepts" (Ho et al., 2011:98).

The students had established from their Health Promoter that condom usage was a challenge within this High Transmission Area⁸. And as noted by the NGO Project Manager, “we are distributing an enormous amount of condoms” yet he queried: “What’s happening to them? Because if you speak to people, people aren’t using them, so they’re just laying around in bathrooms and they are just filling up all these spaces” (Appendix H).

Two of the students decided to stage an intervention with their Health Promoter through his usual activity of condom distribution at a central taxi rank in the Overberg area. The students bought brightly coloured condoms, to mix in with the box of free, distinctively blue and yellow, government issued, *Choice* condoms, which the Health Promoter would normally distribute.



Figure 12. Government issued Choice condoms, Taxi rank, Overberg, 30/5/2013

⁸ This area is a High Transmission Area (HTA) for HIV/AIDS. As noted by the NGO Project Manager, their project operated in conjunction with 9 other health-oriented NGO's in the area and the government Health Departments in distributing close to 100 000 condoms per month in the Overberg area (See Appendix H).



Figure 13. The Health Promoter and students “mixing” the box of condoms, Taxi rank, Overberg, 30/5/2013



Figure 14. Store bought condoms mixed in with government issued *Choice* condoms, 30/5/2013

The students wanted to see which condoms were more likely to be chosen from the Health Promoter's (now mixed) box, and more significantly, *why*. They wanted to establish what challenges were at play with the government issued, *Choice* condoms, freely supplied in the area. People passing were curious to see what was in the Health Promoter's box, sensing a "freebie"⁹ and possibly flagged to his location by the two conspicuously white women (myself and a course facilitator) along with the four black students, encircling him. Placed within familiar hands, the box, with its selection of condoms, provided a valuable invitation, a conversation piece - a "boundary object" (Fischer et al., 2005:9) around which the students' research could manifest. Participatory Design offers a range of methods for "extracting data"¹⁰ from the user that move beyond the classic 'question and answer' of the interview, drawing forth direct and engaged *participation*¹¹.

Community participants of different ages and gender paused to 'participate' and engage with the familiar Health Promoter, and seemed to ignore the ring of six onlookers. Most participants were relaxed and willing¹² to engage with the space, time and queries opened up by the intervention, others were more wary of this imposition in *their* space – as is evident with the young man on the left below:

⁹ A "freebie" is a slang term for a free or promotional item, used by one of the students in relation to the condoms, (Field notes: Taxi rank, Overberg, 30/5/2013).

¹⁰ As noted by the course coordinator (Final feedback session, Classroom, Cape Town, video recording, 7/6/2013).

¹¹ Although these methods were briefly introduced in the initial three days of classroom-based sessions, it was significant to note that the three other student groups seemed most comfortable reverting to the classic interview method, documenting participant responses with yellow post-it notes.

¹² Willingness and motivation are important as pre-cursors to establishing an empathic connection (Kouprie & Sleeswijk Visser, 438-439) hence the significance of the condom box and the incentive of a "freebie".



Figure 15. The Health Promoter offering mixed box of condoms, to young men, Taxi rank Overberg, 30/5/2013

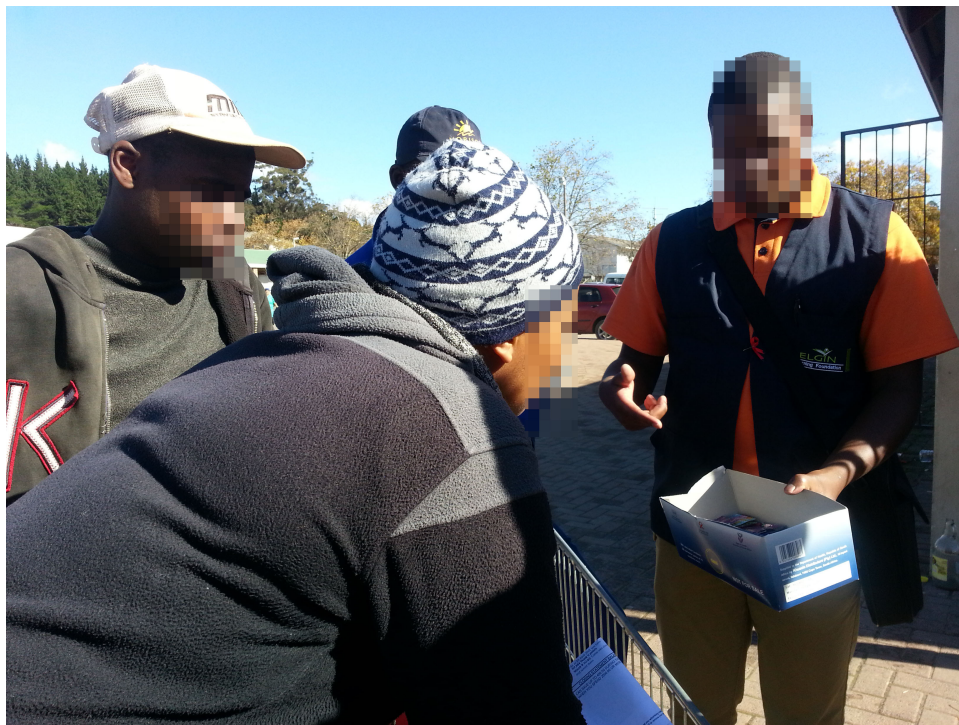


Figure 16. The Health Promoter offering the mixed box of condoms, to community participants, Taxi rank, Overberg, 30/5/2013

While both the young man (center) in Figure 15, gesturing towards the Health Promoter (right) and the older woman leaning forward, listening in the foreground of Figure 16, were engaged with the Health Promoter, the same young man to the left in both these photographs is less trusting of the space created by “our little intervention”¹³ in their space. This sense of tension and skepticism, seen in the young man on the left, is still evident in Figure 16, despite the relaxed interest and “endorsement” of an older ‘mama’¹⁴ from the community. This brings into focus that while this was just an exercise, a “little intervention”, for the students and for the purposes of this course, we were “stepping into” (Kouprie & Sleeswijk Visser, 2009:445) the ‘real’ life-space of the research participants. We would leave as noted in student 4’s interview, for the air-conditioning, lunches and coffee of the classroom environment (Appendix G: S4).

Most community participants were willing to ‘play the game’, a game which allowed the “abstract space” of the designer to interact with their “concrete” lived experience (Lee, 2008:33). Others, like the young man above, were less willing. What came to mind was the ethical question of this ‘game’ being played *in* the lives of the participants, for the purposes of Participatory Design education. Kouprie and Sleeswijk Visser’s (2009:445) *Four phases of empathy* were no longer just the clear, neat, simple model on paper, particularly given the fact that this was a key transport hub within a recognized High Transmission Area, with low condom usage cited as a key driver of the HIV/AIDS epidemic (UNAIDS, 2012).

The distribution of *Choice* condoms was a core function of the Health Promoters functioning under the sexual health orientation of the NGO that employed them. Thus all of the community access points, like clinics, hairdressers, shebeens¹⁵, libraries, toilets, the taxi rank and others, where the Health Promoters along with numerous other health-based NGO’s, have contact in the Overberg region, were well supplied with these *Choice* condoms. This distribution of the government issued condoms and their free availability is not just particular to this region, but is in fact nation-wide. The figure noted on the *AIDS Foundation South Africa* website¹⁶ is “425 million-plus condoms that the government gives away each year”.

¹³ “our little intervention” was how student 8, in jest, referred to this intervention in a later conversation in the taxi.

¹⁴ As noted by the Health Promoter “Mama” is a term of respect given to older women within the Xhosa community.

¹⁵ A shebeen is an unlicensed drinking establishment, which is often found within the township areas in South Africa.

¹⁶ See: <http://www.aids.org.za/poll-results-on-choice-condoms/> Accessed 16 October 2013.

What this intervention quickly revealed was the community participants' preference for the colourful, store-bought condoms, rather than the familiar, freely provided *Choice* government condoms. Significant here was the students discovery that it was not the *concept* of the condom *per se* that was being refused, but rather what the community participants described as their *embodied* perceptions relating to the *Choice* condoms particularly in relation to "the smelling", said with an unpleasant look on the participants faces. Weinschenk (2011:169) notes that smell is particularly powerful in the emotional priming of a situation, which is particularly significant in relation to sex and so condom usage.

The perceived inferior quality of the *Choice* condoms was clearly indicated by the community participants' comments like: "it is too thin", "you must wear two of that one", and "it is bursting" (Field notes: Taxi rank, Overberg, 30/5/2013). The repetition of these comments based on actual experiences that the community participants described, came across as genuine to the students and the course facilitator as noted in later comments. The community participants had indicated that the government issued condoms were not a product that this community felt they could trust¹⁷, expressed most strongly in one participant's comment that "you will *get* AIDS *from* wearing that condom, because it will break (Field notes: Taxi rank, Overberg, 30/5/2013). This feeling spread through to the students, as seen below:

Student 8: I don't want *Choice*. Don't give me *Choice*. I actually stand a greater chance of contracting the virus using *Choice*.

Health Promoter: Who told you that?

Student 7: That's what we found out right now. We did our research. We just found it out, right now. (Field recording 2: Taxi ride, Overberg, 30/5/2013).

¹⁷ Possibly filtering down and fuelling this distrust was the recall indicated on the *AIDS Foundation South Africa* website of 1.35 million prophylactics in January that year (2013) and that this was the "third recall in less than five years and it raises questions for most people about the quality of some of the 425 million-plus condoms that the government gives away each year" See: <http://www.aids.org.za/poll-results-on-choice-condoms/> Accessed 16 October 2013.

This distrust in the quality of the free *Choice* condoms was significant, whether based on fact *or even if only perceived*¹⁸ by the community participants, both in relation to the repercussions of ‘unprotected’ sex and the transmission of HIV/AIDS, but also in relation to empathy in that it foregrounded how what participants feel, smell and perceive can close opportunities for sexual health interventions like the *Choice* condom. How could the community participants as potential users be ‘open’ to using a product, which they didn’t ‘trust’? Likewise, how could the students work to improve condom usage, if the message they were receiving from the community participants expressed the participants’ lack of confidence in the condoms made freely available to them?

Engaging with and probing the participants ‘perceived distrust’ paradoxically provided an ideal platform for the popular, brightly coloured, ‘expensive’, store-bought condoms which linked the Health Promoter and students to the community participants. The novelty, colour, and perceived quality of the *free* store-bought condoms, inspired the initial contact and willing engagement from the community participants so crucial to fostering an empathic connection and allowed the students to see the Health Promoter’s challenge of promoting condom usage, through the experience of the community participants.

During this ‘condom intervention’ the reactions of certain community participants stood out. First was an older gentleman, who got agitated, his voice rising, as he argued against the open distribution and use of condoms, particularly in relation to his views on God and the church. This outburst, questioned our rights as researchers (both the students, the course facilitator and myself) to intervene and ‘know’ on behalf of another. This ‘knowing’ was captured, in a later exchange between a student and a course facilitator, as seen below:

¹⁸ Both the NGO Project Manager and his Health Promoter’s all stood firm in querying what they saw as a ‘perceived’ lack of quality in the government issue condom and the ‘perceived’ quality linked to the store bought condom. This is also indicated in the national condom usage statistics, which for various age groups are upwards of 64.5% - for adults aged 15-49 who had more than one partner in the last 12 months (UNAIDS, 2012). This may of course differ within this particular High Transmission Area context, particularly given the prevalence of migrant labour, sex workers and truck drivers (Appendix H).

Student 9: I should have asked him...

Course facilitator: Who

Student 9: Though he must, maybe he was a drunk or something like these guys...

Course facilitator: The old man

Student 9: Yeah, well, I think his, his thought might be, maybe we were trying to preach sex, we were trying to preach...

Course facilitator: Ja, no, but he talked like a typical Catholic, you know like the pope. There was a whole movement against condoms, because that's promoting sex. You really should not have sex exactly...

(Field recording 3: Taxi rank, Overberg, 30/5/2013).

As highlighted above by student 9's "I should have asked him..." these moments with the old man passed too quickly in the flow of research. I had failed to record the old man's exact response and so was left only, with the broad sweep of his outburst and the feeling it elicited, of stepping unwelcome into another person's world and being left only, with the 'precision' of shifting interpretations and labeling that seemed to *judge* rather than empathise with this participant: "maybe he was drunk" and "he talked like a typical Catholic". Kouprie and Sleeswijk Visser (2009:438) note, that when you empathize it is significant that *you do not judge, but you rather relate to the user*. The space and parity of 'being in relation to' does not seem to be the case here, where the 'knowing' and judgment of the researcher seems to take precedence, preventing an empathic connection.

The other community participant that stood out, was a young man, who unlike previous participants selected the *Choice* condom, stating that "they are good, you just have to know how to use them" which he went on to explain. The guise of the researcher, with its "scientific detachment" (Babbie & Mouton, 2011:296), transformed the engaged proximity of this potentially awkward personal disclosure with a stranger, into the remove and reflection of significant data. The *pause of empathic engagement* with this participant's personal disclosure *and exposure* did not seem to register at the time.

This brings to mind the critical concern for embodiment theorists like Maiese (2011), where, by ignoring the body, one ignores the “emotive interaction process” through the “spectatorial and detached view of interpretation and interpersonal understanding” (Maiese, 2011:153). The above exchange with ‘a research participant’ contrasted however, with the later awkwardness, blushing and stammering felt, when I probed the students about how it would feel for them to talk about their own use of condoms and further that there might be possible connotations linked to condom usage like, promiscuity or one’s HIV/AIDS status. As noted in the later interview with student 2 in relation to the condom exercises, “I felt that that, was overstepping a boundary of what I would talk about with my colleagues and not my friends, or not people I was close with” (Appendix G: S2). Yet this student noted that, “... at one point we felt we could do anything we wanted” (Final feedback session, Classroom, Cape Town, video recording, 7/6/2013). This he felt was necessary as seen in, “I still maintain that we needed to transgress the ethical rules for us to come towards an effective co-design process (Appendix G: S2).

Perhaps because this young male community participant was an exception in not choosing the store-bought condoms, more than one of the students had queried *why* the government issued condom, was his choice. This seemed to prompt him, to then select one of the store-bought condoms. This brings to mind the way in which the research participant attunes to the research context and researchers, to align themselves with the “correct” answer or response. As Ehrlich and Ornstein note we have a strong need to be “like” and be “liked”, assimilated into the dominant “us” group or family (Ehrlich & Ornstein, 2010:5). In this case, that sway must have been fairly considerable, as this young male participant’s choice was being watched over and queried, by six of *us*¹⁹ – the “Hawthorne effect” in full play (Babbie & Mouton, 2011:296).

But significant in relation to the variable dynamic of empathy was the shift from scientific detachment to ethical concern on the part of the course facilitator, the students and myself, as this condom intervention introduced this community participant to a different and more costly type of product, when he was seemingly content with his previous choice. This was particularly highlighted by the course facilitator’s comments and interjection where the more she discouraged the young man’s revised selection by asking him to pay, the more persuasively he argued for his right to try this condom.

¹⁹ This excluding the Health Promoter as will be discussed further below.

It became clear that his earlier openness, committed presence and keenness *had* in fact established an empathic connection with, particularly students 7 and 8, young men like the community participant, who seemed to frame the situation on his behalf, as seen in each of their interjections below:

Course facilitator: The others, they picked the other one first, so you picked the blue one first, so now you have to pay for this one... OK, Two dollars, two rand.

Community participant: I don't have any money

Course facilitator: One rand

Community participant: I don't have any money right now. I don't have any coin.

Course facilitator: Then you come back.

Community participant: Then I'm come back. If I didn't get a chance to come back, umphh! Then this means I don't have condoms...

(Several voices, unclear)

Community participant: But I want to test it.

Student 7: So you really, really want to test this?

Community participant: I really, really want to test this... Then next time I'm gonna come.

Course facilitator: OK, OK your cap then. You Just give the cap then.

Community participant: The cap. It's not mine. Just borrowed it. (Laughter)

Student 8: He says he can't wait to use the (condom?)

(Field recording 4: Taxi rank, Overberg, 30/5/2013).

Sensing the imminent ethical dilemma, the course facilitator still wasn't able to avert the community participant's revised choice from the store-bought condom, through her request for payment. In reflection, the awkwardness of her withholding a "freebie" condom, reads as an elaborate dance that seemed to end inevitably, with the community participant receiving the store-bought condom. The community participant seemed to sense this. His easy manner, laughter, quick answers and bodily persistence within the space created by the intervention, was facilitated by student 7 and 8's empathic alignment with his cause, as noted in their comments above, shared laughter, eye contact and gestural engagement. This alignment, their (student 7 and 8's) identification with the community participant drew him empathically into 'our' space of six, making it difficult to refuse his request, despite the ethical implications. As the community participant departed with his 'free' condom, we were all drawn into the course facilitator's reflection:

Course facilitator: (Laughter) This is so crazy... You see, now, we have an ethical problem, because if we introduce things and they really love it, and they can't afford it... we created a need just now.

Students: Yeah. Ja.

Course facilitator: So in real, you see the ones who are happy with this (indicating the free, government- issue condom) shouldn't take this (indicating the store-bought condom).

Students: Oh.

Course facilitator: Because then they learn to know, "oh there's something better", but they can't get it. You know, then they get unhappy.

Students: Yeah. Oh.

Student 8: But it's a better one (in reference to the store-bought condom)

Student 5: No, no just to have options. In case if they go to other town and they stop for a condom, then they can buy that one that they have used.

Course facilitator: I, I don't know. It's on the edge ne...

Student 7: It's really on the edge

Course facilitator: But it's only one person... Let's hope.

(Field recording 5: Taxi rank, Overberg, 30/5/2013).

Again the variable dynamic of inclusion and exclusion, which characterizes empathy (Ehrlich & Ornstein, 2010:4) has shifted as the community participant who just moments before was drawn into 'our' space and played 'us' at 'our' game, was detached back into the objective, generalized "they" as seen above. Agency shifted back to the researcher, the divergence and space of the empathic connection was pulled tight. This divergence and space is significant particularly in the initial stages of design research where "anything goes" (Visocky O'Grady, 2006:111). It is by deferring judgment in the initial stages of research that designers build confidence in their research processes with the space to "stand back, get the bigger picture, and synthesize the data, *without fear of being wrong*" (Visocky O'Grady, 2006:111; my emphasis). Again this relates to Kouprie and Sleeswijk Visser's (2009:438), notion that judgment and particularly the "fear of being wrong" that it elicits, are not congruent with empathy.

Most significant in this light, was the silence of the Health Promoter in the above exchanges with the young male participant, despite the fact that he was physically central, holding the box of condoms around which the exchanges took place.

The student's earlier mention of the Health Promoter as their "agent of change" (Field notes: Classroom, Cape Town 03/06/2013) who was "very crucial for us to actually identify with other people" and who was "vital for us to maintain that connection" (Appendix G: S2) along with my opening description of the Health Promoter at ease and confident within "his" space of the taxi rank (Field notes: Taxi rank, Overberg, 30/5/2013), juxtapose this silence further. Had the divergence and space of the empathic connection been pulled tight around the Health Promoter? Had he been overwhelmed or crowded-out by this "little intervention" and its six-fold shadow, or with the *fear of being wrong*?

The inclusion, parity and even *privilege* that the students afforded the Health Promoter as their crucial, vital "agent of change" also shifted dynamically as seen in student 2's comments: "So we *use* him, we *need* to rely on him for us to transcend the boundary between him and the people he speaks to" (Field notes: Classroom, Cape Town 03/06/2013; my emphasis). The functional 'use-value' of the Health Promoter contradicts the relational premise that makes empathy so integral to Participatory Design. This premise is further challenged as the students 'use' of the Health Promoter shifted to a sense of ownership as seen in a classroom discussion below:

Project manager: What if (your Health Promoter) is going with that group tomorrow?

Student 8: No, he can't go with that group

Course facilitator: No, he belongs to them

(Laughter)

Student 8: He belongs to us... (unclear)

(Field recording 6: Classroom, Cape Town 03/06/2013)

What was a sense of inclusion has been heightened and tightened here into 'ownership' contradicting the democratic and emancipatory ideals of Participatory Design, which strive to actively involve the users as "full partners" (Robertson & Simonsen, 2012:5) and "displaces the expertise and authority of the designer" (Melles et al., 2011:147). The students here have only partially grasped the slippery paradox of Participatory Design: that they need to "activate" the user and in effect "transform *them* into designers" (Fischer et al., 2005:8) and with this comes a transfer of agency, rather than 'ownership' of *their* "agent of change".

5.4 Being researched

The Health Promoter is approaching two older men sitting in an open, waiting taxi, to test which condom they would choose from his mixed selection. He is still followed, by our group of four students, the course facilitator and myself. A Rastafarian youth walks casually, purposefully into our group, greeting us confidently, and introducing himself. His friend hangs back on the periphery allowing the Rastafarian youth to take center stage amongst us. He is open, engaging and interested to know what we are doing. The students respond and tell him that they are doing research for the university and then ask him which condom he would select from the Health Promoter's box. He is smiling, gesturing, joking - performing into his answer, holding the Lovers Plus condom. Several of the students and myself are capturing his animated response on our smart phones, as is his friend. Everyone is laughing. Our bodies and our boundaries are shaken by this laughter and become more permeable. He is telling us where he lives and asking more questions; what are of our names, and where are we from? "From where are you coming? Nice to meet you guys, man. It's a pleasure to meet strange people from other places". His friend is taking photographs of each of us with his smart phone. I feel the group hesitating, answering briefly, closing their bodies defensively away from his friend who is taking the photographs (Field notes: Taxi rank, Overberg 30/5/2013).

Again the complex and dynamic nature of empathy relating to the shifting demarcation and permeation of boundaries between "us and them" (Ehrlich & Ornstein, 2010:5) was highlighted in the above incident. Here the power and agency within this research-group dynamic, was exposed as assuming certain 'invisible' rights and agency not willingly admitted to within the Co- or Participatory Design approach. There was no hesitation in our group of six, which included two older white women and four young black adults, in approaching two older black men to ask questions through the Health Promoter, about their condom preference and sexual health issues. The insensitivity of "scientific detachment" (Babbie & Mouton, 2011:296) and the assumed *right of research*, was firmly in place.

This was foregrounded by a local black student, commenting in relation to his classmates, “those guys, they wouldn’t hesitate to ask the questions that I wouldn’t ask, like let’s say going to those guys and talking about circumcision. I mean that would have raised their eyebrows. They would say, ‘How could you ask that?’” (Appendix G:S6.) This *right of research* was drawn into even sharper relief, when the ‘spotlight’ was so to speak, redirected onto the researchers, by the Rastafarian youth’s confidence in “stepping into” (Kouprie & Sleeswijk Visser, 2009:441) *our* group, his questions and his friend’s photographs. A definite discomfort was both felt and embodied at the time.

This discomfort was confirmed in later conversations where the students wondered whether giving over their names would mean that the photographs taken could be uploaded and tagged on Facebook. The students noted that they felt exposed. These conversations provided a useful exploration for the discomfort and vulnerability of “being researched” without permission or full disclosure of purpose. Unintentionally, the students “empathic horizon” (Kouprie & Sleeswijk Visser, 2009:439) had expanded to place them not just “in the shoes” of the potential user or community that they would subsequently need to design with, but more significantly into the embodied discomfort of “being researched”. Clear in the above incident, was not just the shift of agency from the researcher to the community participant, but also the shift in how this would *feel*, both cognitively and affectively and through the register of their bodies’ reaction.

Also brought to light was my initial understanding of the “ubiquitous” and “invisible nature” of the smart phone that I posited in the Methodology Chapter. Certainly less obtrusive than a larger camera, which cannot be “shot from the hip”, it became quite clear from this experience, that the smart phone still reads as a recording device. It’s surreptitious use possibly all the more unsettling. Significantly, the agency of record making may act to disempower those being recorded, especially if they are not adequately consulted, or informed.

5.5 Reflections: Post-course interview with the NGO project manager

As a participant in one of the four groups the NGO project manager's experience of this *Community Driven Co-creation* course was valuable in capturing several perspectives on the role that empathy and embodiment had played. Key to this post-course interview, were the insights that came from his previous unsuccessful interactions with the design profession, which were ameliorated by his understanding of the "relevance" of Participatory Design and co-creation through his experiences on this course: "After being part of this project, it made me feel good that people are actually thinking about how to get these design students to work with the client or community, together" (Appendix H). The project manager recounted, how previously he had met with design professionals and "experienced an inferior type feeling" in that the designers didn't try to understand or relate to him: "they put you down, or they make you feel like a child or something like that" (Appendix H).

Empathy within Participatory Design facilitates a relational connection and space that encourages the voice and interaction of the user, which the project manager had not felt in this previous encounter: "you are trying to get your ideas through, but they are bombarding you and using words and terms that you as a person with no design history have no idea about" (Appendix H). He quickly highlighted how what the course facilitators and students considered to be simple design method and vocabulary, even the "co-creation" from the course title, or the four phase names of the "Double Diamond"²⁰ design process - *discover*, *define*, *develop* and *deliver* – provided little common ground for connection with the Health Promoters or their communities. It simply was not language they understood or felt comfortable with, strongly reminiscent of Hedges (2009:96) caution against "illiterate academics" making use of "obscure code words" that in effect avoid communication and exclude participation. This spoke to a course facilitator's critical query to students about how the *community* "would lead you to a design of anything, if they constructed a house would they go the diamond approach?" She noted significantly that this is "rather counter-productive in terms of the community *leading* the process"²¹ (Final feedback session, Classroom, Cape Town, video recording, 7/6/2013).

²⁰ The *Double Diamond* design process model noted in Chapter 3, is a clear stepwise process, alternating between divergent and convergent problem solving styles through four stages– *discover*, *define*, *develop*, and *deliver*. This was introduced to the students and guided many of them in their community interactions and co-design sessions.

²¹ Particularly given the course title: *Community Driven Co-creation*

As a clinical nurse practitioner, the NGO project manager had a strong embodied understanding of empathy, beyond the commonly espoused cognitive, perspective-taking: of *putting yourself in someone else's shoes* (Kouprie & Sleeswijk Visser, 2009:442). As he noted “if it’s just in your mind and not in your actions, then people won’t read it as empathy” (Appendix H). His understanding of ‘speaking the language’ of another person, particularly adjusting the level of language and “breaking it down” to facilitate and mirror the other person’s understanding (Appendix H), was he felt matched by a keen sense of listening to the words *and body* of another person. Listening is significant to empathy in that it opens a relational space between, as Davis notes in the “shifting boundaries of *us* within the negotiated and evolving space of listening” (Davis, 1996:3; my emphasis). Listening is also significant in that it directly involves the body; we feel sound in our bodies as much as we hear it with our ears. It is immersive and immediate. By foregrounding the immersion of *the body*, rather than it not really being “a consideration” (Appendix F) the modality through which empathy was understood became significant, particularly in relation to the ‘remove’ of the spectator theory of knowledge (Dewey as cited in Brinkmann & Tanggaard, 2009:245) and exclusivity of the epistemology of the eye/ I, (Davis, 1996:3).

As the project manager noted, “as soon as a person feels you have empathy and actually care for what they are saying, they tell you more” (Appendix H). This was significant within the context of the course and data quality. As student 4 noted, “if you don’t make me feel anything, or I’m just here to give my input, then you’re just going to get base level data” (Appendix G: S4) This brought to light the reciprocity engendered through the empathic connection for both the designer and user.

The link between openness, trust and embodied empathy was a strong focus for the project manager in understanding the daily sensitivities around his project’s focus on sexual health in a high transmission area for HIV/AIDS – which did not seem to be foregrounded by this course (Appendix H). Significant was the way he directly linked the body to the already noted incongruence between empathy and judgment (Kouprie & Sleeswijk Visser, 2009:438): “you sort of learn how to make your body language more open and more caring and understanding, rather than judgmental. I think that’s what people fear the most. As soon as you judge, people close up (Appendix H).

The project manager also noted how the inexperience and lack of confidence within certain student groups did little to inspire trust and despite this being a “learning process” these students were still “being let loose on the community” (Appendix H). He noted the “struggle” of bringing the class-based presentation “through to the community” and how the possible modeling by an experienced course facilitator, could “give back” to the community and allow the students to learn through this situated interaction. This links both to the experiential-oriented approach and that these students were *not* provided with recipes or tick lists but required to “figure out their own rules of the game” (Ho et al., 2011:98) and invoke the method (Akama & Light, 2012: 61) *in situ*. The openness and empathy implicit in the actual pedagogical processes were highlighted by the project manager, who despite not necessarily agreeing to “this whole condom thing” - particularly with the group who staged the condom intervention - “just decided to leave it rather and let it play out” (Appendix H).

It was this group that the project manager rated most highly of the students’ final presentations. He noted that their strong group cohesion allowed them to cope with difficult characters in the community (Appendix H). As noted by a student in this group “the fact that we’d built up a strong relationship made me feel good to go in. I wasn’t afraid or sort of vulnerable” (Appendix G: S2). This cohesion and confidence also allowed this group to stay and *play*²² in the earlier *discover* phase of the design process, “we want to keep this open” (Field notes, Classroom discussion, Cape Town, 3/6/2013) rather than letting the closure and solution of the later phases dictate²³. It also allowed for their actual design prototype to remain open, a design-after-design (Bjögvinsson et al. 2012:104). Their small pamphlet was scaled to fit and fold neatly around each of the government-issued condoms. Its narrative comic-strip band (See Appendix M) was inspired by stories and characters from the community with the speech bubbles significantly left blank to invite participation and ownership (Robertson & Simonsen, 2012:6). The project manager commended this prototype as “very implementable” and he “loved the interaction part”, but it was the transfer of ownership of the communication – the open, silent speech bubbles - and the condom culture embedded within community narratives that were particularly significant, inspiring what was to be the project manager’s future design approach and making “this whole process worthwhile” (Appendix H).

²² The sense of ‘play’ and ‘game’ have been discussed earlier in *The Ethics of Intervention*, in relation to both the students and the community participants’ responses to the research ‘intervention’.

²³ See Appendix K for the convergent *define* and *deliver* stages of the Double Diamond design process models.

Chapter 6: Conclusion

What is the dynamic of empathy? How is it relevant to Participatory Design pedagogy and practice and how is it embodied? This study opened space for Participatory Design, empathy and the body as register to engage with a course on *Community Driven Co-creation*. It was marked by the interpretation and analysis of critical incidents triggered by reflexive embodied empathy, that emerged both within and beyond language. Insights drawn through from the literature into the findings capture how space, time, context, language and embodied presence impact on the fundamental boundaries between ‘us’ and ‘them’ - which shift and morph affecting the way in which we identify, connect, and relate to one another. What is lacking, and what this research sought to address is the manner in which we are not only distinct cognitive and affective “components” (Kouprie & Sleeswijk Visser, 2009:440) but that we empathically connect, and participate both in the world and with design, through our bodies and our interactions.

6.1 Opportunities and challenges

Foregrounded by the students’ direct contact and immersion within participant communities, was the need for an authentic experiential component in a course like this, allowing the students a firsthand, embodied understanding of the “complex cultural, environmental and societal issues they need to address” (Melles et al., 2011:151). This was not always easy, predictable or comfortable but it was this kind of understanding, which opened to controversy both within and without the self, that literally brought the learning home, into the space and life-world of the learner “to bring it into my own household, it gave me confidence to do that” (Appendix G: S4) to speak “openly about sex and AIDS with the father, with the father-in-law and it was ... It felt empowering” (Appendix G: S4).¹

¹ Bateson (2004:375) resonates here: “It takes genuine emotional involvement to decide to change one’s lifestyle and take precautions against AIDS ... When the threat still seems to be at a distance, such changes require deeply felt imaginative identification, and it is the lack of this act of the imagination that keeps people with a full intellectual understanding of the danger from taking action. Unfortunately, infection has tended to spread faster than either empathic emotional involvement or understanding. Fear has proved sufficient to trigger prejudice more quickly than behavioural change, because prejudice creates emotional distance, putting the danger at arms length”.

Empowerment is key to the practice and pedagogy of Participatory Design with its underlying democratic and emancipatory ideals (Robertson & Simonsen, 2012:5), especially for the user community. Particularly challenging for these design students was grasping that they were *not* the designers, but holding open a space to *co-design with* their co-participants, rather than just ‘getting’ information and *using* the user for a conceptually brilliant, but possibly inappropriate design². This power shift ties into an epistemological shift which acknowledges a way of knowing that was shared, engaged, co-emergent and contingent; of *being with* and not just *knowing of* their co-participants, bringing the ontological into play with the epistemological. This shift in practice was evident too within the pedagogical approach which rather than being prescriptive *also* held open space for the method to be invoked (Akama & Light, 2012:61), despite the students’ desire for the security and confidence provided by a ‘ticklist’. While models like the *Four phases of empathy*³ and the *Double Diamond*⁴ design process are useful for the designer-researcher, they simply do not ‘speak’ to the user.

Significant here would be a pedagogical approach that values “sitting in the silence” (Appendix G: S1), listening, not filling the space with the noise of talk, foregrounding the receptive register of the body. With this comes a focus on the modalities of *learning* that are immersive, inclusive and unscripted; but also of *knowing* and *being* that allow for “that which could’ve been” (Appendix G: S1). Key here is not the expert mindset which ‘knows’ and ‘pre-judges’ pulling shut the space of participation, but rather an embodied demeanour that elicits more than “base level” engagement on *both* sides of this mutual learning process.

6.2 Limitations

The scope of this Minor Dissertation, along with the novitiates exploration into the intersection of current design thinking, Participatory Design pedagogy and practice, and empathy, restricted an exhaustive coverage of the literature to a more careful selection. As a case study analysis the focus of this research was on one two-week course, particularly the students’ experiences of community immersion, which occurred over a brief 2-day period.

² For example the *Playpump* (Borland, 2011:168-172) noted in the introduction.

³ See: Kouprie & Sleeswijk Visser, 2009:445.

⁴ See: <http://www.designcouncil.org.uk/about-design/> accessed 26 April 2013.

The introductory nature of this case study course is different to the kind of expertise through acquired through repeated, accumulative “doing” over a long period of time. Rather than the more extensive immersion that provides the depth of cross-cultural, and methodological insights into the field (Bidwell, 2010; Bidwell et al. 2013), the scope of this Minor Dissertation needs to acknowledge its sampled nature.

As the students dispersed into their field research and co-design sessions, it was only possible to track two of the four groups experiences and the research focus narrowed specifically around only one of these, although feedback was sought with the general student body in the recombined class-based sessions. Added to this many of the students were not local and so not available for the post-course interviews and this excluded their further contribution to this study. This narrowing of focus, the guiding methodology of reflexive embodied empathy tuned to the specific sampling of the critical incident and the selections made for the literature review were an obvious limitation, which could be seen as a major factor influencing this study.

6.3 Future research

This study offers useful incentives for further research in relation to how the body could be prioritized as a valuable register within the practice and pedagogy of Participatory Design, with a specific focus on direct community contact and immersion. A valuable contribution would be further exploration of those working and teaching within non-traditional Participatory Design environments and articulating the difference between *being with* and just *knowing of*, in relation to the mutual learning process around which Participatory Design manifests. Particularly significant here would be a pedagogical structure that did not remove the students from the community, allowing for the modeling and enactment of participatory methods *in the field - over time*. This could serve to bridge from the analytical reduction of concept and method into the experiential approach, where issues around body, place, and time cannot be ignored.

This immersive pedagogical structure would raise complex ethical issues of intervention within a given community, but by letting “the community become your classroom and the members our teacher...”⁵ the shift in agency could allow for a learning experience physically manifest and felt through a body more strongly anchored into the world of the user. This anchoring is particularly relevant in an increasingly mediated, vicarious world often felt fleetingly through the screen and ‘known’ through the eye. It is also relevant in terms of the proliferation of community-based research projects in South Africa, which rely on external funding and external researchers who may have an extremely strong conceptual knowledge-base, but fail in terms of listening and connecting to the people, context and challenges - *with their bodies*.

The mutual learning process of Participatory Design when seen through the lens of embodied empathy opens a space to re-examine not only the relationship and shift in agency between designer and user, but also with the process and purpose of design practice and embodied pedagogy. Significant questions could be framed within the educational context with the learner positioned as user: How do we relinquish control and open space for the *learner-user* to take agency and drive the learning process; and recognise that much like the divergent approach of *design-after-design* possibilities (Björgvinsson et al. 2012:104), the learning process is never a complete *project*, but a work in progress which requires one to pause and engage empathically, first with our own body, then with those of others and those greater than our own.

⁵ As noted earlier by student 9 in *On entering the field* (Final feedback session, Classroom, Cape Town, video recording, 7/6/2013).

Community Driven Co-Creation

Intensive Course 1 | 2013

Course Dates:	Monday 27th May – Friday 7 June 2013
Venue:	Cape Town, South Africa
Course Level:	Masters level (5 x 27 hours = 135hrs)
Credit Value:	ECTS value: 5 South African credits: 15 Namibian credits: 14 Botswana credits: 6
Course Description:	<p>Title:</p> <p>Community-driven co-creation</p> <p><i>Keywords:</i> Service Design, Community Based Investigation, Living Lab Approach, Human Centered Design, Co-creation</p> <p>This intensive course will focus on the process of co-creation within a community driven context. Students will examine their own context and assumptions as a point of departure before investigating the principles of community-based design and innovation within a Living Lab approach. Service design will be explored as a methodology for social and community based research and co-creation. Aspects of service design, such as personas and user-centered approaches in the co-creation process will be explored. During the course participants will focus on the practice of service design, the importance of context, aspects relating to community driven co-creation, the role of technology and the importance of reflection.</p>
Course Outcomes:	<p><i>Within the co-creation process, the student will be able to...</i></p> <ul style="list-style-type: none">▪ Identify own research process, explore assumptions and introduce community based research methods.▪ Assimilate the key concepts of community-based co-creation.▪ Contextualize the situation within a community setting.▪ Reflect on the role of the self as a designer in community based co-creation.▪ Appropriate or select appropriate methods to conduct community based research.▪ Consider and address diversity through/in research and practice.▪ Initiate and use collaborative means in the co-creation process.▪ Reflect on process of co-creation within a community context.▪ Explore the enabling role(s) of technology-in-practice

¹ As adapted with the permission of the course coordinator for the ethical research purpose of anonymity

Programme:	Mon: 27 May	9:30 – 10:30 Orientation & Ice-breakers 10:30 – 11:00 Project and course briefing: logistics 11:00 – 11:30 Introduction to LMS (Blackboard) 11:30 – 13:00 Student Presentations (Assignment 1) 13:00 – 14:00 Lunch 14:00 – 16:30 Student Presentations (Assignment 1) <i>cont.</i>
	Tues: 28 May	9:00 – 10:30 Working with Communities: An Introduction? 10:30 – 12:30 Community Informatics 12:30 – 13:30 Lunch 13:30 – 16:30 Community-based co-design methods
	Wed: 29 May	9:00 – 10:00 Living Lab approach 10:00 – 11:00 Service Design Process & Methods 11:00 – 12:30 User Centred Design: An Introduction 12:30 – 13:30 Lunch 13:30 – 16:30 Literature Review – Group discussion, review and rewrite - students to consider information gained in previous sessions.
	Thurs: 30 May	9:00 – 16:00 Meeting, working and engaging with community. (Overberg)
	Fri: 31 May	9:00 – 16:00 Meeting, working and engaging with community. (Overberg)
	Sat: 1 June	
	Sun: 2 June	
	Mon: 3 June	9:00 – 12:30 Reflecting on community engagement and development of concepts – ‘studio session’ 12:30 – 13:30 Lunch 13:30 – 16:30 Reflecting on community engagement and development of concepts – ‘studio session’
	Tues: 4 June	9:00 – 16:00 Meeting, working and engaging with community. (Overberg)
	Wed: 5 June	9:00 – 12:30 Practical design day (ICT & design input/consultation)– ‘studio session’ 12:30 – 13:30 Lunch 13:30 – 16:30 Practical design day (ICT & design input/consultation)– ‘studio session’
	Thurs: 6 June	9:00 – 12:30 Practical design day (ICT & design input/consultation)– ‘studio session’ 12:30 – 13:30 Lunch 13:30 – 16:30 Group research poster production - ‘studio session’
	Fri: 7 June	9:30 – 10:30 Group reflection and discussion sessions on the process 10:30 – 12:30 Presentation and discussion of research posters (projects) 12:30 – 13:30 Lunch 13:30 – 14:30 Final briefing of project report to be handed in at home institution.

Appendix B: Letter to the *Community Driven Co-Creation* course coordinator

June 2013

Dear *Community Driven Co-Creation* course coordinator

My name is Jill van Dugteren. I am a Masters student in the School of Education at the University of Cape Town.

I am doing research on: *The dynamics of empathy within Participatory Design pedagogy and practice.*

My research has involved exploring the dynamics around the role of empathy within the teaching of participatory design. The enactivist interpretive framework has meant that empathy is defined both as embodied imagination and as the space for cognitive extension in which co-creation emerges.

I was kindly permitted to observe the interactions of course participants on this Intensive Masters Course on Community Driven Co-Creation. I would like to make use of these observations, along with video/ audio/ photographic recordings and semi-structured interviews as the basis of data collection. Along with observations of the two-week course, I would like to conduct semi-structured follow-up interviews with course participants that are still available in Cape Town. These 45-minute interviews will take place over the next few weeks with between 4 and 6 of the course participants – depending on their availability.

The reason why I have chosen this course on Community Driven Co-Creation is because there are different levels of interaction between the interdisciplinary participants, community gatekeepers and community members with movements between the academic, studio and fieldwork environments.

The research participants will not be advantaged or disadvantaged in any way. They will be reassured that they can withdraw their permission at any time during this project without any penalty. There are no foreseeable risks in participating in this study. The participants will not be paid for this study.

The names of the research participants will be kept confidential at all times and in all academic writing about the study. Your individual privacy will be maintained in all published and written data resulting from the study.

Please let me know if you require any further information.

I look forward to your response.

Yours sincerely,

Jill van Dugteren
Lecturer in Research, History and Theory of Design
Department of Scholarship and Professional Practice
Faculty of Informatics and Design
vandugterenj@cput.ac.za
021 460 3592 : 083 414 8759

Appendix C: Information sheet - *Community Driven Co-Creation* course participants

Information Sheet

June 2013

Dear participant of the Community Driven Co-Creation course

My name is Jill van Dugteren. I am a Masters student in the School of Education at the University of Cape Town.

I am doing research on: *The dynamics of empathy within Participatory Design pedagogy and practice.*

My research has involved exploring the dynamics around the role of empathy within the teaching of participatory design. The enactivist interpretive framework has meant that empathy is defined both as embodied imagination and as the space for cognitive extension in which co-creation emerges.

I was kindly permitted to observe the interactions of course participants on the UFISA Intensive Masters Course on Community Driven Co-Creation. I would like to make use of these observations, along with video/ audio/ photographic recordings and semi-structured interviews as the basis of data collection. Along with observations of the two week course, I would like to conduct semi-structured follow-up interviews with course participants that are still available in Cape Town. These 45 minute interviews will take place over the next few weeks with between 4 and 6 of the course participants – depending on their availability.

I was wondering whether you would mind if I used my observations from the UFISA Intensive Masters Course on Community Driven Co-Creation, along with the above-mentioned semi-structured interviews and audio/ video/ photographic recordings for the purposes of my research.

Your name and identity will be kept confidential at all times and in all academic writing about the study. Your individual privacy will be maintained in all published and written data resulting from the study.

You will not be advantaged or disadvantaged in any way. Your participation is voluntary, so you can withdraw your permission at any time during this project without any penalty. There are no foreseeable risks in participating and you will not be paid for this study.

Please let me know if you require any further information.

Thank you very much for your assistance.

Yours sincerely,

Jill van Dugteren

Lecturer in Research, History and Theory of Design
Faculty of Informatics and Design
Cape Peninsula University of Technology

vandugterenj@cput.ac.za

021 460 3592 : 083 414 8759

Appendix D: Interview Consent - *Community Driven Co-Creation* course participants

Interview Consent Form

Please fill in and return the reply slips below indicating your willingness to be interviewed for my voluntary research project called:

The dynamics of empathy within Participatory Design pedagogy and practice.

Permission to be interviewed

I, _____

Give/do not give my consent to be interviewed.

☐ I know that I don't have to answer all the questions and that I may withdraw from the study at any time and that I will not be advantaged or disadvantaged in any way.

☐ I am aware that the researcher will keep all information confidential in all academic writing.

Participant Signature: _____ Date: _____

Contact person:

Jill van Dugteren

Lecturer in Research, History and Theory of Design

Faculty of Informatics and Design

Cape Peninsula University of Technology

vandugterenj@cput.ac.za

021 460 3592 : 083 414 8759

Appendix E: Record Consent - *Community Driven Co-Creation* course participants

Consent Form for audio/ video/ photographic record

Please fill and return the reply slip below and indicate your willingness to have your participation recorded in this voluntary research project:

The dynamics of empathy within Participatory Design pedagogy and practice.

Permission to be recorded

I, _____

Give/do not give my consent to be recorded through audio/ video/ photographic media.

Please circle to indicate your consent (Yes) or refusal (No) to each of the media indicated below:

[Yes/ No] Audio

[Yes/ No] Video

[Yes/ No] Photographic

[] I know that I may withdraw from the study at any time and will not be advantaged or disadvantaged in any way.

[] I know that I can stop the audio/ video/ photographic record of the interview at any time without repercussions.

Participant Signature: _____ Date: _____

Contact person:
Jill van Dugteren

Lecturer in Research, History and Theory of Design
Faculty of Informatics and Design
Cape Peninsula University of Technology

vandugterenj@cput.ac.za

021 460 3592 : 083 414 8759

Appendix F: Pre-course interview with course coordinator

Interview Transcript (CC1)

Interviewee: Course coordinator 1 Interviewer: Jill van Dugteren – VOICE 015

Date: 23 May 2013 Duration: 58:23 minutes Place: Cape Town

- 1 JvD **The User-centred design for innovative services and applications what is the**
2 **connection to CPUT?**
- 3 CC1 In the last few years there's been a drive especially from the Finnish
4 Government and actually a number of Scandinavian Governments to build
5 relationships with the South. I think South Africa just for the very nature of the
6 country we have quite a strong infrastructure with universities and that kind of
7 thing. So UFISA is Finland, Namibia, Botswana and South Africa. So it's the four
8 countries in partnership and I have to admit that I think that it's probably just
9 infrastructure that focused the selection. It's funded through the Finnish
10 Government and it also links to another initiative that the Finnish Government
11 has with regard to small to medium enterprises and looking at partnering
12 Finnish enterprise with South African enterprise or indigenous knowledge.
- 13 JvD **It's not only academic, but actually enterprise oriented as well?**
- 14 CC1 That section, that leg of it. UFISA is purely academic and it has a very strong ICT
15 component and I think that's another interesting thing in CPUT is because we
16 have the merging of design and ICT within one faculty, which for something like
17 user-centred design and service design is a fantastic housing for it. I think that
18 is also something that made our selection mostly a given in a way, as being one
19 of the partners.
- 20 JvD **What other partners are there in South Africa?**
- 21 CC1 No, no ... so it used to be the University of Botswana and the Polytechnical of
22 Namibia and then CPUT and NNMU. NNMU have for various reasons not really
23 come to the party and it is now at a point where as far as I understand they
24 aren't part of the partnership. They are definitely not part of the programme
25 for the next two weeks, whether there is somehow still connected with the
26 bigger UFISA umbrella I'm not quite sure. Because UFISA is the intensive course
27 and there's also student exchanges and teacher exchanges, so I'm not quite
28 sure whether NNMU is involved on any other level, but they're definitely not
29 involved in the programme anymore.
- 30 JvD **How or why does community driven co-creation become the focus of this**
31 **particular course?**
- 32 CC1 I think a lot of that has to do with the expertise and the focus in the various
33 universities. In Finland it's been driven by Alto University, which is more a

34 traditional university and Lauria. Lauria works very much with the living lab
 35 approach where they will identify certain businesses or certain clients to work
 36 with projects so that they like that idea. The CPUT leg, especially with ICT there
 37 is a huge push for medicine for midwives, the Elgin Community Centre and
 38 programme kind of partnership is already up and running. So I think it kind of
 39 was a marriage of ideas between the universities and there is a push for social
 40 innovation, especially making use of service design methodology for social
 41 innovation is quite a big push in Finland and in South Africa.

42 JvD **I was going to say is the need situated more locally or internationally, but it**
 43 **seems like it's actually both?**

44 CC1 I think it's both, but the interesting thing from the Finnish perspective, which I
 45 know having spoken to two or three members of staff at the universities in
 46 Finland is their students often struggle with the concept of social innovation
 47 because they are a very homogenous community.

48 CC1 Still, even to this day Finland is an incredibly homogenous country. So I think to
 49 a large extent there is also an amazing opportunity for students to come here
 50 and to really experience diversity. I did lectures at Lauria on social innovation in
 51 South Africa and context and why, why design is getting involved and why ICT is
 52 getting involved and they all found it incredibly interesting, but the one thing
 53 that most of the students mentioned is that it's difficult for them for them to
 54 even imagine a world where you have 15 million people in a country, let alone a
 55 country where 15 million people don't have access to food at night. So I think
 56 the need to look at the situation in the context exists in Finland, but were more
 57 in a position to actually enable to be the field to actually have a look at it.

58 JvD **Why the interdisciplinary focus I mean that's part of the nature of UFISA itself**
 59 **and the service design methodology or is there a specific reason that they**
 60 **have for it?**

61 CC1 I think the idea of interdisciplinary is almost a given in Finnish culture and
 62 Finnish educational culture, especially at Masters level. At Masters level
 63 programmes that you enrol in form part of your subject plan, so you will have
 64 pupils from Social Sciences sitting next to Engineers, sitting next to Computer
 65 Programmers. As long as you have the prerequisite to enter they encourage
 66 that kind of idea of interdisciplinary work at Masters level quite a bit. So I think
 67 that was just the kind of general how we do it thing and then when it was
 68 decided to look at service design as a methodology for it, service design really
 69 by its very nature has to be interdisciplinary.

70 JvD **And then the inter-, I mean is that preferred prefix inter-multi-trans what is**
 71 **that? Inter is the one, is that the most useable one, the one that's most**
 72 **looked at?**

73 CC1 Ja, I think so. I think that in all the communication that we do we refer to it as
 74 interdisciplinary.

75 JvD **Then going on to service design methodology ... Why is the selection of service**
76 **design methodology the one that is being used and is it only used as service**
77 **design methodology or does it route through from other names or other**
78 **paradigms if you like?**

79 CC1 Oh absolutely! Service design is a very much evolving I would say approach to
80 certain design problems focusing very much on service in the service industry.
81 It is creeping into Africa and South Africa very, very slowly, but it is very well
82 established discipline, although discipline is not always the right word, but it is a
83 very established discipline in a lot of the European countries. You have Masters
84 and qualifications in Service Design.

85 JvD **So it's not actually a methodology it's a discipline ...**

86 CC1 And the interesting thing is that because it looks at the entire kind of holistic
87 approach of how services are developed, it looks at everything from human
88 interaction, fashion, artefact, engagement, the web, so it looks at service in its
89 entirety from every point.

90 JvD **Systems approach in a way?**

91 CC1 Absolutely ... very, very much a systems approach and the interesting thing is
92 that because it is grounded in people and its very much about humans and
93 humans requiring a service and using a service, there is quite a nice fit with
94 social innovation and community based work from the methodology. I think it's
95 all pretty much grounded in Social Sciences, there's a lot of ethnography, a lot
96 of the methods are ethnographic methods just with different names and
97 slightly more formalised. So the idea of something like a user safari is very
98 much linked to kind of concepts of observation, it's just slightly more
99 streamlined in service design and they have kind of built in a few more steps to
100 make the data more useable in a design system.

101 JvD **Do the students come into the course with any community based research**
102 **methods? I mean they're obviously going to be doing the literature review,**
103 **but it's not a prerequisite in a way or do some of them have that already?**

104 CC1 That was actually one of the things that we looked at. We asked students in the
105 initial application, which I unfortunately only have two and I think Isak might
106 have the others, and that was one of the questions that we asked. The
107 responses that I've received to a large extent are either Masters level students
108 who were currently involved in community based projects, or who have a
109 background in it. So I think it's safe to say that they all have a certain amount of
110 exposure to it, but they might not all have actively participated in it. It is a
111 focus in obviously in the programme, which is huge, but it is also why we didn't
112 assume that every student had community based design or community based
113 research skills. I think almost one and a half days out of the first week is
114 dedicated to introduction to community, introduction to research based
115 principles in communities. So we're going to try to address it through the

116 course and most of them have an exposure to it.

117 JvD **I mean that is what the course is community driven co-creation ...**

118 CC1 Absolutely.

119 JvD **And then those are expanded upon with the lectures or whatever you say for**

120 **the one and a half days and then there is obviously pooling that happens with**

121 **the group literature review.**

122 CC1 The literature review was quite nice and it was quite a wide brief in that there

123 wasn't a prescribed reading, there wasn't a pool of readings from which

124 students could choose, because we wanted very much for students to draw

125 from their own experiences, if they had been involved in community based

126 research or if they hadn't, to try and look at the topic in the context and try and

127 find an area that interests them specifically. So we didn't want to narrow their

128 initial engagement with the content, which is why the personal literature

129 review is very wide. And from there hopefully, it will be project specific again,

130 so the idea is when you get to the group and you start working through what it

131 is you are doing you can then start to find a group voice, but very much coming

132 into it with a personal voice first in your literature review and then pooling it,

133 which is why we decided to do two.

134 JvD **The community that has been selected is Elgin that you are going to work with**

135 **and how and why does that selection take place? What is the history there?**

136 CC1 That is completely operational. ICT as a department has had a relationship with

137 ELF, which is the Elgin Learning Foundation, for quite a while. It is a relationship

138 that is not yet at kind of a MOU status or anything like that. It's kind of more a

139 mutual respect and a working relationship that's still established and that's

140 where that comes from. The nice thing also is, and it's something that we hope

141 to build into the course, is there's an opportunity for students to engage with

142 two different sectors of the Elgin community. The one is midwives who travel

143 into the community and who visit people who don't have access to clinics and

144 the other one is farmworkers. So it's also quite a rich selection because within

145 the community we could expose students to two very different let's say kind of

146 sides of the community, which was quite nice. But mostly that selection was

147 completely operational because there was already a working relationship with

148 ELF.

149 JvD **You don't know what the history with that is or whatever?**

150 CC1 No, but if you chat to Isak, Isak will be able to give you a complete run down. I

151 know that quite a number of the Masters students are doing some of the

152 mobile apps for midwives that's based in the Elgin community.

153 But I think he'll be able to tell you where the original kind of engagement came

154 from.

155 JvD **Who are the students in terms of who they are?**

156 CC1 It's aimed at Masters level students and above. Students were selected by the

157 home universities, I think (a) obviously mostly because their research has some
 158 kind of community focus. So we have two students coming from Namibia, two
 159 from Botswana, we have two students down currently from Finland, which is
 160 Terry and Rico. Rico comes from an industrial design background and Terri
 161 comes very much from Social Sciences, Service Design and User Centre Testing
 162 and User Centre background, and then from CPUT we have ten students, eight
 163 of them at Masters level and two of them at PhD level. And again most of
 164 those were selected internally (a) because they showed interest in it, but also
 165 (b) because they have some kind of link to community based interaction or
 166 community based design. But an open invitation was actually sent out to all
 167 supervisors in our Faculty and unfortunately we didn't receive any from Design.

168 JvD **Do you pre-screen assignments and stuff so that you can work out at what**
 169 **level students are at or not really?**

170 CC1 No absolutely not purely because most of the work that's coming in is only
 171 coming in on the first day of the course and with the nature of how the course
 172 is structured the level at which a student is, I think is not necessarily indicative
 173 of the contribution that they can make. So the individual literature review is a
 174 stand-alone mark and the group review is hopefully something that we can
 175 work through. And the individual literature review should give us an idea
 176 where the student is and the group one should give us an idea of how the group
 177 works. About a three hour session during the one day has been allocated for
 178 that and then there is the idea that staff will be available to actually chat and to
 179 in a way bridge and just facilitate that group kind of activity and group
 180 assessment. From there it's very much about groups playing to their strengths
 181 and to individual playing to their strengths because the prescribed research
 182 report that gets handed in, gets handed in to the home institution on the home
 183 institutions kind of deadline, it is an individual report. So although it is a group
 184 activity and there's a group poster that kind of shows the group research and
 185 the designs, what you produce is still going to be your own work, so you're not
 186 actually effecting anyone else if your level is a bit dippy to be honest.

187 JvD **So with that "dippiness", then are the students established as equals in terms**
 188 **of their participation and like how, is there a way of doing this and is this**
 189 **significant or do you just let it just happen?**

190 CC1 I think we are also very much aware that this is a learning experience because
 191 this is the first one that we've done and none of the host universities have been
 192 involved in something that is requiring this much time from students and in
 193 such a short span and it really is, I mean it's five ICT credits, so it's heavy for
 194 credits. So it is a bit of a learning experience with how quickly the groups can
 195 work with one another and what will happen. The idea is to create very much a
 196 horizontal level of involvement, not just with students, but also with staff so
 197 that it isn't seen as someone is lecturing me, but its more someone is

198 facilitating a discussion. Most of the students are mature. Personally I have
 199 problems with someone trying to kind of exert some sense of authority in the
 200 situation, when the entire nature of the topic is community based and it's
 201 about looking at how we work together and the various relationships between
 202 us and how we can improve those.

203 So the idea is to very much create a horizontal structure where not only
 204 participants, but also facilitators are very much on the same level. Whether
 205 that operationally is what's going to happen we don't know and we don't have
 206 anything to benchmark against.

207 JvD **Is it necessary for students to identify with each other in some way, and why,**
 208 **and how?**

209 CC1 I think again it's something we are really going to have to see how it pans out. I
 210 think because it is such a short course the focus will very much be on the goal
 211 and on whichever design problem, or design solution rather than the group like
 212 to put forward. So whether or not the students identify with each other I think
 213 it's going to be overshadowed by the need to knuckle down, get along and
 214 participate, because they actually don't have weeks and weeks to get to know
 215 one another. I hope so, I mean by the very fact that they are taking part in this
 216 indicates that they have some kind of idea that they would like to go into this
 217 field or they have some kind of social conscience maybe, which for us is the
 218 point of departure, that is really where it starts. The idea of identifying with
 219 one another we hope to encourage it quite early and we hope to do it through
 220 presentations. So on the first day in the afternoon students actually present
 221 their own research context, what they find interesting, where they want to go,
 222 and we built that in because it's so short-paced the students need to arrive and
 223 start working. The time is very tight. We thought it would be quite nice to have
 224 students instead of just doing 101 wonderful, but quite silly ice breakers, is to
 225 have a presentation session where you present to the group your research
 226 interests, who you are and what you hope to get out of it and hopefully that
 227 will create quite an honest platform for collaboration in theory.

228 JvD **Are there any interactive activities, you've got that first day of the**
 229 **presentations, is there anything else that encourages sort of interaction**
 230 **between group members, how the group is structured?**

231 CC1 I think the entire programme will encourage collaboration - it has to because
 232 the students will be working in groups and they'd have to identify a topic while
 233 they're in Elgin and they have to agree as a group on that topic. So I think that
 234 kind of interaction is almost guaranteed in the nature of how the course is
 235 structured and the deliverable. So although you are handing in an individual
 236 report, all of the data that's gathered, the selection of a focus area, interaction
 237 that you have with the community as a group, all of that is collaborative. So I
 238 think that it kind of gets addressed and how it's actually going to play out.

239 JvD **In terms of structuring of the groups – do you have an idea as to how you are**
240 **going to structure the groups? Are they being structured along similar lines**
241 **and similar people? Are you purposefully putting different people into groups**
242 **how does that structure work?**

243 CC1 We are trying to mix it up as much as possible. We are sitting in the region of
244 16 students so that idea would be to have 4 groups or 4 and within that to then
245 place, especially the international students in different groups and also to make
246 sure that we avoid very strong partnerships that may exist before the course.

247 JvD **Are there any barriers to collaboration that you expect in any way – OK so you**
248 **are breaking up those strong partnerships maybe? Are there any other things**
249 **that you think you might need to look out for?**

250 CC1 I think that the big thing would be that some students would be way more au
251 faire with the methodology and the content, they would have worked with it,
252 and for others it might be quite a new experience.
253 The only problem that I can foresee with that is that you will have some people
254 who will take very strong driving roles in a group and you have other people
255 who will simply follow. How we are going to manage that I am not quite sure.

256 JvD **Are group members assigned specific roles?**

257 CC1 That would be one idea and then those roles would change so that we would
258 have revolving roles in the group.

259 JvD **Are there any mechanisms that ensure open communication for whatever**
260 **reason if there is say a dominant person within a group? Are there any**
261 **mechanisms that you'd use to keep communication channels open, or if for**
262 **example, there is somebody within a group that is not as au faire with the**
263 **materials so they have a fear of ignorance and whatever? Are there any**
264 **mechanisms that you'd put in place there?**

265 CC1 The one thing that we have tried to do and that is actually build working time
266 and very much studio time into the day, so that the day isn't filled with lectures
267 and discussions and that kind of thing, and students are expected to go away
268 and work in their groups. We really wanted to bring the working in a group part
269 into the day and I think out of the two weeks, the equivalent of almost two, two
270 and a half full days are spent working and working with certain facilitators and
271 staff members. It's one of the things very much from a facilitator's point of
272 view is to encourage discussion with all members of the group. That is the one
273 thing that we have considered and then also we have tried to create and we're
274 going to use Edmodo, which is a free online educational LMS platform, so that
275 students can carry on the discussion or make comments or upload. So that
276 that's kind of a separate digital repository for knowledge, so if someone does
277 feel a little left out, they can either e-mail group members or discuss things
278 online should they not wish to do so.

279 JvD **I was going to ask, is there some kind of feedback framework within the group**

280 ...

281 **Is empathy significant for the students for this particular community driven**

282 **co-creation approach and would you say where does it become significant?**

283 **Does it become significant in their group interaction or is it more significant**

284 **within their group and the community interaction?**

285 CC1 I think again by the very nature of the students who would want to do this

286 programme, there is a level of empathy. It's imperative! One of the reasons

287 why we wanted to have a really good review of community based practices and

288 principles before students went to Elgin is to highlight some of those factors.

289 And to also highlight the idea of the community has been researched quite

290 extensively, so there is a little bit of like fatigue with researchers and also to

291 make students aware of those elements with research, so that at the end the

292 student walks away having taken part in an amazing project, but also feel that

293 they've grown in their own research capacity. So we want to kind of give them

294 empathy for the current project and what they're doing, but we also want to

295 develop in them an acknowledgement of empathy for the community for kind

296 of past research, future research that you have a bit more of a view of what

297 happens in the community beyond your time there and what you get out. It's

298 hugely important.

299 JvD **What role does the body play in the research that happens within on campus**

300 **and off campus?**

301 CC1 I'm not quite sure I follow ...

302 JvD **Just in terms of some learning theory that I'm dealing with - it positions the**

303 **body sometimes as a site of learning or the learning actually taking place in**

304 **the action that's actually happening, as opposed to something that happens**

305 **away from that action.**

306 CC1 I think one of the big reasons and especially with the concept of co-design is

307 that idea would be that individuals participate very actively. Um, the first two

308 days, I must double-check with Isak whether we were able to organise it, but

309 the first two days we really wanted students to experience. So the idea would

310 be that students travel with a midwife to actually visit the space and then also

311 to go to the farm to experience that, so that it isn't just about hearing about it

312 or learning about it, but it's actually about experiencing it as a person.

313 JvD **OK.**

314 CC1 And, then to return to that site with the co-design process and to actually again

315 work with those individuals around a table or in a space, or in a circle, or

316 however you want to set up your individual space for collaboration, but it's very

317 much based on collaboration and interaction with people in a physical,

318 intellectual and emotional sense.

319 JvD **OK. There was something else I was just going to ask which came to my mind**

320 **um, in relation to that – do you want to?**

321 CC1 Oh, I'm sorry ... (interview interrupted by another person)

322 JvD **OK. Diversity addressed was one just in the outline um, diversity amongst the**

323 **students themselves or more would you say in relations to the community**

324 **that they're working with?**

325 CC1 Um, I think that diversity is something that just because we are looking at so

326 many nationalities, so many different cultures that diversity is just a reality that

327 you know that you don't really need to consider on that level. It doesn't matter

328 even if we randomly assign groups that it will be an incredibly diverse group of

329 people. And I think the topic of a community and understanding others and by

330 that understanding that understanding yourself more is something that speaks

331 to the concept of diversity and developing a very responsible behaviour. And

332 um, that's why we want to start with students presenting their research

333 context. So who am I and um, then understanding now how do I look at others

334 and how do I work with others and how do I help others. So I think that the

335 principles of diversity and kind of managing diversity will be explored.

336 JvD **OK.**

337 CC1 And it doesn't have to be explicit because it's really happening within the

338 course and within what they're doing.

339 JvD **OK.**

340 **Then, the other thing is the collaborative means used in the community um,**

341 **are those like pre-decided or prescribed, are there means that they deal with**

342 **and then take out with them to the community or how does that work?**

343 CC1 We've had to create a little bit of an artificial structure with the co-design

344 purely because we don't have the resources or the time to allow students 4 – 5

345 days to co-design with the community. So, we've tried to create something

346 that is a true experience and allows for some level of immersion, but that is

347 actually viable within a two week framework. So what we're looking at having

348 is the students visiting the community for two days and then returning here and

349 working through a few kind of rough proposals ...

350 JvD **And then they go back again?**

351 CC1 And then they're going back again. Um, that's a little bit artificial in the co-

352 design process as you wouldn't actually remove yourself from the community

353 to begin the solution process, to return to the community. Um, that's the only

354 way we could really manage the situation in the amount of time that we had.

355 CC1 So that was just something that we had to do.

356 JvD **OK.**

357 CC1 So it's a little bit artificial, but I think it will give students a really good immersed

358 experience in the community.

359 JvD **For what the time you had available ...**

360 CC1 For what the time we have available. And the idea would be with various

361 facilitators not to develop complete solutions, but to work out two or three

362 proposals to take back to the community um, and then discuss and develop
 363 that further. So there's another day. But, we're all aware that it isn't a true co-
 364 design experience, but it just isn't possible within the time frame.

365 JvD **Ja.**

366 CC1 And it's not just us, it's not just us, it's also from the community point of view.

367 JvD **Yes. Yes.**

368 CC1 To expect a midwife to take 4 or 5 days out is, it's not something that we can
 369 actually ask. So it really is the restrictions on both sides, with us and with the
 370 community and how much time they can actually spend on it.

371 JvD **OK.**

372 **Um, is there a feedback mechanism between the student group and the**
 373 **community members that they are interacting with?**

374 CC1 There are, we've got one or two kind of specialists let's call them in the
 375 community and it's through the Elgin Learning Foundation, so it's through ELF,
 376 that have access and have kind of contact with all the community members,
 377 um, and there's also I think one of the Pastors or something that might get
 378 involved. So the connection would be through that. They won't have direct
 379 contact with the community, but they would have access to the community
 380 members and they will have access to the community through those identified
 381 network ...

382 JvD **Identify key network people. OK. So the design thinking that's happening**
 383 **collaboratively between them and the community members - how does that**
 384 **happen do you know how that functions?**

385 CC1 With the co-design process?

386 JvD **Ja.**

387 CC1 Well, the idea is very much to look at the design process as almost a frame
 388 work for that interaction um, and because we're only there for a day on the
 389 Tuesday, is almost to be quite ruthless in saying to students that you have let's
 390 say two hours to really look at the ideation process. So take the community
 391 through it, break it down, get feedback, but then a decision has to be made. So
 392 again the time frame won't allow us to have the you know, the very holistic
 393 free-flowing experience and really take the time that is needed in every phase,
 394 but we're using the design process as kind of a framework for that interaction.

395 JvD **OK.**

396 CC1 And then we'll really have to be quite ruthless on some of the timings on it.

397 JvD **OK.**

398 **And then the assignment and assessment choices and motivations, so there's**
 399 **the two pre-assignments, the literature review and then – no, the first was**
 400 **the narrative hey?**

401 CC1 Yes.

402 JvD **And then the literature review, so the choice of that?**

403 CC1 The types of assessment um, was actually informed by a number of things. First
 404 of all it was informed by the requirements of both the Finnish and African
 405 universities with regards to level appropriate and credit appropriate.
 406 So that was already kind of a very operational guiding platform for the choices.
 407 The narrative for the first presentation we wanted, so we had a platform for
 408 students to present their own research, which would give us an understanding
 409 of what they're doing, their process and how far they are. And um, also to
 410 allow for students to start this journey from a personal and comfortable view,
 411 where you start with yourself.

412 JvD **Ja.**

413 CC1 Um, instead of imposing a lot of external thoughts in the first day we thought
 414 the concept of a narrative is something that is quite strong in many African
 415 cultures and it's also quite strong in Finnish culture. So it's a nice point of
 416 departure and it's a personal point of departure, so that really informed that.
 417 The literature review has quite a strong academic link to it and a very functional
 418 link with regard to exposing students to community based research before they
 419 attend the course. And then there is discussion that will hopefully happen
 420 around that topic when the group literature review is put together.

421 JvD **Sure. Sure.**

422 CC1 The discussion was really the driving force for selecting a group literature
 423 review. So students again come to the table hopefully on a very horizontal and
 424 level playing field because they're all contributing and they're experts in a way
 425 in the literature they've put forward. But, then hopefully that level-footing will
 426 encourage discussion. And that's really why we selected the group literature
 427 review. The research poster um, is not necessarily something that we're seeing
 428 as being tweaked and final and photo-shopped and illustrated. I mean it is
 429 something that can be quite hand created and hand drawn. It's a grouping of
 430 the knowledge and the content and the findings of the group in the week.

431 JvD **Ja.**

432 CC1 So that every member has besides their notes and kind of memo's and all the
 433 data copies, that they have a collection of what they have done as a group.

434 JvD **Represented in a visual format.**

435 CC1 In a visual format, so it's really nice and accessible and that is then a key
 436 component that links everybody's work. And then from there they will produce
 437 their individual reports, which is then the main vehicle for their credits.

438 JvD **Ja, because that's got the highest ...**

439 CC1 I think the reports about 3 credits if I'm not mistaken.

440 JvD **Ja. Ja. Compared to the other one's which were ...**

441 CC1 Tiny.

442 JvD **Half credits and things ...**

443 CC1 Ja. I think the two literature reviews together are half a credit, the poster and

444 the narrative together is a credit, and then the report is 3 credits.

445 JvD **OK. Ja.**

446 **And then, the ratio of research, concept development, evaluation and**

447 **implementation, just in terms of ... or what process are you using? Are you**

448 **using sort of like a design thinking process in terms of how you've broken it**

449 **down?**

450 CC1 I think to a large extent we've used the design process as a foundation for most

451 things. Different institutions have different requirements with that balance for

452 final assessment and for projects, which is why especially with the report which

453 is the bulk of the weighting.

454 JvD **Ja.**

455 CC1 Um, we've made it institution specific. So that every home institution can look

456 at what they exactly require and can actually either add that in to the brief.

457 So we've allowed for a lot of tweaking and changing of the final brief for that

458 report at home institutions. The home institution doesn't like what they're

459 doing, we're doing, or they want to have more credit or less credit value, then

460 that's something that they can work with.

461 JvD **Ja.**

462 CC1 So there was freedom there for home institutions to develop that so that it

463 suits what it is that they're doing.

464 JvD **Cool.**

465 **OK, then what was the one that I ... oh, earlier just about the focus on the**

466 **body um, do you see a connection between the body and empathy? Just in**

467 **terms of the fact that when you're dealing with empathy you're very often**

468 **dealing with feeling or emotion. How does that relate to this research and**

469 **does it?**

470 CC1 I think personally definitely. I think because of the whole concept of

471 embodiment and um, I think the body is something that responds to and reacts

472 to kind of emotions and I definitely think there's a connection. I don't think it's

473 explored in this project.

474 JvD **Ja.**

475 CC1 We have looked at very strongly trying to physically and emotionally place the

476 student in the context of the community, but that is really the extent to which

477 this has gone. The research and the programme isn't really focussed on how

478 they are reacting to that situation to be very honest with you.

479 JvD **OK.**

480 CC1 It wasn't really a consideration – well not in this project, but I do agree I think it

481 is.

Appendix G: Student Interview Transcripts

Interview Transcript (S1)

Interviewee: Student 1

Interviewer: Jill van Dugteren – VOICE 061

Date: 10 June 2013 Duration: 1:01:12 minutes Place: Cape Town

- 1 JvD **The first sort of question is, are there any sort of reflections or key experiences that**
2 **stood out for you on this course that have struck you over the last weekend?**
- 3 S1 I guess that the main things, um are pretty much the same as before – it wasn't like
4 anything much afterwards that I kind of realised, I think they were pretty much the
5 same as I had perhaps before and during the course relating perhaps to the level of
6 the role of teachers, the level of the information and guidance given and how much
7 there was actual teaching, or how much was just expected for students to come up
8 with on their own, and then kind of assessed based on that. So basically the main
9 development areas were the ones that I kind of wished that teachers would have
10 given us, for instance, articles in advance, so that we could have actually looked at it.
11 So I would have hoped that they'd give us more instructions in advance and the kind
12 of articles that would have been beneficial for us to read in advance without ourselves
13 trying to find something relating to something. I believe that the preparations would
14 have been a lot more beneficial for the students and also perhaps in advance. And it's
15 maybe related to the nature of how the teachers also come from very different
16 backgrounds and places and some of them they ...
- 17 JvD **Yes.**
- 18 S1 My perception the whole time was among the teachers there was a lot of different
19 types of ideas and approaches, and also ideas about what the course is about and
20 what do we mean by community driven participatory design.
- 21 JvD **Yes.**
- 22 S1 And so perhaps it was a bit difficult sometimes to follow what do they want and
23 what's the approach and what's expected, especially their expectations. And also
24 during the course I would have perhaps wished though I believe it would have been
25 beneficial if the lecturers or teachers would have taught a little bit more, or at least
26 guided more, or that they provided a little bit more.
- 27 JvD **Because that leads on to what I was going to ask next about um, how significant was**
28 **your prior knowledge in terms of your disciplinary expertise in relation to the focus**
29 **of learning in this course?**
- 30 S1 I believe that it was quite significant. I would expect that different students, also
31 based on their background, got different things out of the course, perhaps some got
32 more, some got rather less. But, I think that in general that everybody could have had
33 some kind of gain. You knew you were kind of doing things that you knew, because

34 you were not handed much to use or guidance to do something else. So, I believe
 35 everybody approached it from their background. The biggest issue was the feedback,
 36 especially the so-called feedback on the last day I found that rather problematic and it
 37 kind of a bit annoyed me. It seems like there was perhaps expectations on a certain
 38 type of approach and output, but that was what I kind of out spoke in the actual
 39 assessment of the course.

40 S1 I feel it a bit perhaps unfair or annoying that if you are expected to do something, but
 41 that's not outspoken in advance that you've kind of assessed something that you were
 42 perhaps not told to do.

43 JvD **So that guideline was a bit confusing for you?**

44 S1 Yeah. Yeah. Like what are you supposed to do and what's the actual approach
 45 because now it seems there's different kind of approaches. For instance, the methods
 46 - we didn't get much about instructions on the methods, but the ones that we got they
 47 seemed rather OK, but they were not based on the lecturer giving the assessment in
 48 the end. He was talking about a totally different type of approach and methods that
 49 we didn't kind of have presented during the course.

50 JvD **It's tricky in that way ...**

51 JvD **And do you think you came into the course with anything you had to "unlearn"?**

52 S1 It's also a bit difficult to ask because I perhaps would have again wanted more and it's
 53 both perhaps through the way the course was built and also perhaps personal things
 54 because I was kind of hoping like the community based the approach is not so much
 55 familiar. I am not so familiar with that so I would have perhaps wanted to go with that
 56 where I would have been given some new approach, which would have been kind of
 57 totally new for me to try out and so on, and then I would have needed to apply or to
 58 kind of forget and "unlearn" some of the familiar approaches. But now I kind of feel
 59 that in order, but that's a personal thing, also that if I'd given a time and you need to
 60 get something by today and you're gonna resolve and then I felt like this is the way I
 61 know I can get something done. The other approach which I could have taken, and
 62 perhaps could have tried to take, and was that I could have totally sat back and
 63 looked, or kind of seen if there would have been anything new coming out of that
 64 based on my earlier experience.

65 JvD **Ja. Ja. But you don't know that ...**

66 S1 But then I couldn't feel that what could have been if it's like sitting in silence perhaps,
 67 so that was perhaps – I am not sure if that's a direct answer to your question?

68 JvD **It doesn't have to be – that's fine.**

69 S1 But as I say, in a sense that I feel that most of the issues that were dealt in the actual
 70 course were kind of familiar for me. So I kind of understand because otherwise there
 71 wasn't that much new that I know of.

72 JvD **OK.**

73 JvD **Think about how you would define empathy? Do you understand what is meant by**
 74 **empathy?**

75 S1 Yeah. The way I have, I have kind of learnt it, it's a kind of approach to try to see
76 things from the other persons angle, try to understand where the other person
77 perhaps comes from and to understand that their perceptions of things are different
78 from mine, based on certain things and try to kind of look at that. Kind of like
79 respecting the other persons, like, for me it comes very much from the user centred
80 design, the perspective, so I look at empathy especially, from that and of course I
81 know that it has a psychological approach too. But, especially in the sense that once
82 you are trying to design something, you try to understand, who are the actual users,
83 and in their life context and in their life, what would need to be considered, and what
84 is important, and so on.

85 JvD **I'm not going to make you do it because you're eating, but If you had to draw**
86 **something how would you draw empathy?**

87 S1 I'd like to.

88 JvD **You want to?**

89 S1 That's what I kind of use mainly. It's basically a copy of what I used in user-centred
90 design and there's a couple more identification. So basically it's a view if you look at
91 both the cognitive and emotional aspects of like what do users, what do they say,
92 what do they think, what do they perhaps feel, what do they do? Like there's an
93 approach that you just don't listen to what other people say, but you pay attention to
94 how they say it and what do they do and also pay attention what do they see and
95 what do they hear perhaps.

96 JvD **Ja.**

97 JvD **And if you had to think of an action, like if you had to stand up now like in charades,**
98 **how would you enact empathy? If you had to see it like in a physical form?**

99 S1 I think empathy is very much about listening ...

100 JvD **About?**

101 S1 Just listening and observing. It's not so much ... listening and observing, so it's not so
102 much about what you're doing, but it's like I'm really trying to listen to you and
103 understand what you perhaps are trying to tell me and what you perhaps mean.

104 JvD **OK.**

105 S1 And of course it also relates about questioning, your questions really trying to
106 understand.

107 JvD **I've got a couple of cards her and there blank ones as well, so if you don't think –**
108 **which do you think would relate to empathy more? I'll actually put them around**
109 **your way ... OK.**

110 JvD **You did mention the notion of respect and seeing from another person's view.**

111 S1 Yeah.

112 JvD **So which of these do you think for you – or none of them really?**

113 JvD **Do you see it more as:**

114

- connecting with another person/ people?

115

- identifying with another person/ people?

116 ▪ **emotionally bonding with another person/ people?**
 117 ▪ **feeling attuned to another person/ people?**
 118 ▪ **feeling in relation to another person/ people?**
 119 ▪ **Or imagining yourself in their shoes/ skin?**
 120 ▪ **Respect/ seeing from another's point of view**

121 S1 Is it just one or ...

122 JvD **No. No. No.**

123 S1 I can choose many?

124 JvD **Ja. Ja.**

125 S1 I think especially about this ...

126 JvD **That one?**

127 S1 Ja, I think empathy is mainly about imaging yourself in somebody else's shoes.

128 JvD **Ja, in their shoes - in their skin basically.**

129 S1 So that is basically very much what it is. Also it's kind of related to that because it's, if
 130 I understand attuned right, it's about like tuning into your the same level of trying to
 131 understand - it comes to trying to understand the other person. Of course it's perhaps
 132 more about sympathy, though it's not a part of that because of course you have to
 133 connect with this.

134 JvD **How do you see the difference between sympathy and empathy?**

135 S1 I guess it's the classic thing that, sympathy is like if you feel bad, I feel bad too, like
 136 ooooh – whereas empathy is I'm trying to understand, and I'm trying to relate is like
 137 your feeling are like your feelings and I'm like trying to see it from my side ... that's
 138 kind of feeling in relation.

139 JvD **Just in terms of like this feeling attuned to them and the imagining yourself in**
 140 **another's shoes – if you look at the levels of interaction you had with the course,**
 141 **you had different levels of interaction. There was the participants within the course,**
 142 **sort of in the broader sense, then there was the group members, then there's your**
 143 **community representative, that you're having some kind of relationship with, and**
 144 **then there's the community that was introduced to you through the health provider.**

145 S1 So this is our group or anyone, or ...

146 JvD **That's kind of like the larger group, the larger course I guess, which could possibly**
 147 **involve like lecturers and stuff.**

148 JvD **So in terms of these four over here - what are key moments when you feel you**
 149 **empathized with the other participants within this course – how and why?**

150 S1 I'll start with this one ... this is clearly in the one when people told their life stories and
 151 I think that was a kind of moment that you are very much in a kind of connection role
 152 – it's like in a person to person role.

153 JvD **Like narratives that you get out of stories.**

154 S1 So it's not so much on you are trying to get attached, or you are given a task or an
 155 output, that you have to do this output. It's outputs which for me was the biggest
 156 challenge also from this perspective that it kind of ruins the, for me personally, that's a

157 challenging, because I'm very task-oriented, so I perhaps sometimes feel if I have a
 158 timetable like, or a task that I have to do in a certain time, uhh, I tend to focus very
 159 much on the task without really looking at the emotional aspects of it so much.
 160 Whereas, which is a difference for me as a researcher doing the research, because
 161 then I ... internalize.

162 JvD **You're in a different space ...**

163 S1 In a researcher that's my main thing to try understand and empathize with but, that's
 164 the other idea, but when people are talking about their personal lives and personal
 165 things, that's just like, that's you trying to understand them as another person. And
 166 the focus is especially on empathy and trying to understand them as another person.

167 JvD **Ja.**

168 S1 And the focus was especially on the other person.

169 S1 So the first day, the introductions were very much on that. And perhaps there were
 170 some other, smaller moments, but it's very much on when you were not focussing on
 171 the task so much, but more about just overall conversations. Or just people to people
 172 and so on.

173 JvD **OK. So it's kind of having that space for it in some way maybe?**

174 S1 Yeah. I think that was the organized part. The group telling the stories, which I kind of
 175 ... it was rather nice. It was a shame that I missed part of them. And the other ones
 176 are just that when's there space not to be organized or like when we are sitting in
 177 buses ...

178 JvD **Ja. So it's like moments in between ...**

179 S1 Yeah.

180 JvD **Or standing waiting for the bus, whatever ...**

181 S1 Yeah.

182 S1 Maybe I should also with the group members it comes very much when they were ...
 183 when there was other stuff. Not so much in the group tasks.

184 JvD **OK.**

185 JvD **And then, so group members – was there a particular moment when you felt that
 186 you were attuned to them, or you were imagining yourself in their shoes?**

187 S1 Yeah, I guess that's again, like I said, that's my personal challenge; that when we have
 188 a task I tend to very much focus on the task and getting the things done. So it's not so
 189 much, it's rather difficult to empathise with the group members during the rest. But
 190 perhaps at some point when I try to guide them, perhaps tell them about a where to
 191 put a blue print or something that wasn't dealt with in a way and I try to imagine
 192 myself when I couldn't, or didn't know that.

193 JvD **Yes.**

194 S1 Like I'd try to take like what would I think then, and how could I perhaps explain it, tell
 195 them in a sense that they could perhaps get it.

196 JvD **Ja. Ja.**

197 S1 Kind of like related to empathy.

198 JvD **And then in relation to your community representative – Sonja – did you have that**
199 **sense of being attuned to her, or imagining yourself in her shoes, doing her job,**
200 **living her life?**

201 S1 Yeah. Because for me that's the kind of basic essence of with the research, especially
202 when they introduce the issues for the community members and so on and then she
203 told about her mom and she also told about personal stuff and so on, which kind of
204 made it even easier to kind of understand where she kind of comes and why ...

205 JvD **A kind of narrative again, in a way, that allows you to have that ...**

206 S1 In a sense yeah, it's like I guess any kind of narrative form or a personal, when
207 somebody says something kind of personal, it makes it kind of easier to empathize,
208 but, but also just in general I think it's something that I at least try to, try not to do
209 because I believe, like I said, in order to, for you to actually get something out of the
210 research that's like the basic thing you have to do.

211 JvD **And with the community, you felt that you were able to empathise with them – the**
212 **actual community feeling attuned to them, imagining yourself in their shoes?**

213 S1 Some of the time, like, yes. In the, many of the occasions - in some of the occasions it
214 was like, they spoke in another language, like Xhosa or Afrikaans, then I can only kind
215 of relate to their way of speaking, or something like my personal view or picture of
216 them based on their occupation and outlook and how they expressed themselves.

217 JvD **So like body language, or?**

218 S1 Yes, but quite a lot it's kind of missed.

219 JvD **Yes.**

220 S1 Like when you don't understand the language?

221 JvD **Absolutely.**

222 JvD **Which of these do you think you connected most strongly?**

223 S1 Connected most strongly with the Health Provider and in a sense the group members,
224 because some of the, some of the struggles or the challenges we kind of faced perhaps
225 on the course, I think some of them kind of brought us together, especially in the
226 beginning and perhaps at some point, kind of, held us apart, a bit too. Because we did
227 do the same things, we didn't have time to do, then we just had to get it done, for like
228 the article and there was, there was challenges because we come from very different
229 universities and ...

230 JvD **So many different levels ...**

231 S1 We didn't get a lot of instructions and for instance, there was, I guess that in one of
232 the countries they don't use like referencing's at all, like in-text references and when
233 your task is to make a group article with, combining your ...

234 JvD **Guess then it's tricky ...**

235 S1 Yeah like how do you, you can't, if there's no referencing's you can't use ...

236 JvD **Shoo!**

237 S1 At all and then you're just given like a couple of nights after the course to do that and
238 then you just read the article and you notice that there's no references.

239 JvD **So very different levels there.**

240 JvD **And do you think that some of the personal dynamics that you have say, because**

241 **you're in a group affect the way in which you related to other people above?**

242 S1 I guess that's a part of the thing, again – that we didn't rehearse or do any kind of

243 exercises on how to approach people or how to interview them, what are you

244 supposed to do with them. Are we supposed to run a workshop, how to run a

245 workshop, what are the rules of brainstorming? Basically we were there as very much,

246 even though were a group, and I don't think that we did very badly in a sense that we

247 were a group with a lot of fighting amongst like, in front of the others, or something

248 like that, but still we were very much individuals in there, because we didn't have a

249 kind of clear roles or game plan, or so

250 JvD **So would it have been better if you had a specific roles and so I mean do you think**

251 **that, do you think the idea of not having roles and not having enough time effects**

252 **the way that you relate to people in the design process?**

253 S1 Yeah. I do because then you aren't just individuals who are kind of like reacting in the

254 moment based on your personal history, based on your personal interests. For

255 instance like, I felt like that I did a lot of interviewing or I asked a lot of questions for all

256 the occasions with all the community members because I felt that for me that's

257 something that I, I can get out of the course, because I felt like I need to, I'm basically

258 spending two weeks, and I need to spend quite a lot of, in advance to get the article

259 done and also I'm spending a lot of my personal time, so I want to get at least

260 something out of the course. So that was something that I really wanted to get,

261 information and understanding with the community people.

262 S1 Whereas I'm not sure, like the level, with the group members, they have some,

263 perhaps some other goals or perhaps then when we did some tasks then they might

264 be that we had different, kind of, starting points, like for instance with the there was

265 no plan for the co-design session, in a sense. We had the kind of like a plan for the

266 what we want to do, but we didn't have like a workshop tools or structure and so on,

267 so it felt like I think that it meant, I'm sure that people had in their mind a different

268 time-kind-of-like-picture about what's going to happen and how it's going to play out.

269 JvD **Did it play out how you expected it to?**

270 S1 In a sense, it's, then at some point I kind of thought that OK now I'm again kind of

271 stepping out and tried to kind of get it to somewhere based on that this is how I know

272 that it will work - whereas for instance, it's how do you say ... there was at some points

273 where I felt like the discussion was now going very much off the base and especially

274 like when you gathering ideas and uhh, I thought this that when you are doing

275 brainstorming, gathering ideas, you not start to criticize them in advance. Like right

276 away and not say we cannot do this, we have to do this, or like I found it difficult that

277 you, but I kind of like I said that if you even now concentrate on getting the ideas and

278 so on, because that's how I kind of ...

279 JvD **Know how you do it?**

280 S1 Yeah, that's how I'm kind of taught to kind of do that, but because we didn't run these
 281 things through there was like discussion at some point with the session that should be
 282 focused on, is it the family or is it the user, so there was some confusion and some
 283 points where I'm sure that the different group members had rather different ideas
 284 what's perhaps going on or where we are going on. But at some point we probably
 285 would have gone, if we had been there separately, we probably would have gone in
 286 different directions and of course because it's kind of session, and you don't have kind
 287 of time there for the possibility to discuss now what we are kind of doing. So that was
 288 a challenging moment.

289 JvD **Do you think your Health Provider – did they help the process in terms of connecting**
 290 **to the community? Do you think that there was any way that they were a barrier or**
 291 **that they hindered the process in any way?**

292 S1 Not so much perhaps on, like again there's the difference in my mind if you are talking
 293 about relating to the people, connecting with them, or is it about what we were kind
 294 of trying to do?

295 JvD **In relating, feeling attuned to them ...**

296 S1 OK. I think that they perhaps help in that or it would have been challenging. I would
 297 have felt a bit lost or embarrassed to start talking with people in advance without
 298 knowing that they are so open and so they were kind of like a gatekeeper or
 299 introducer in there. Again this is also related perhaps in a sense with empathy, but
 300 also with the tasks that we tried to kind of get their ideas and get them to kind of get
 301 feedback and ideas for what we were trying to do. I think its kind part of empathy to,
 302 perhaps because they are health promoters even if that is the way she addresses the
 303 people, which of course is in the role of the health provider. So she kind of not
 304 preaches, but gives the talk about the health related issues, and when we've got the
 305 people to kind of come to discuss about their ideas and so on.

306 S1 Again if we would have time, or if we would have more effort in discussing and
 307 planning on what we are actually trying to get and what ...

308 JvD **Because you didn't really know how that was going to work at all?**

309 S1 Yeah. And she gave the presentation or the preach about the issues, which I don't
 310 think that kind of then perhaps helped the, especially the first family, because
 311 feedback on the ideas, then it was more about now you have to take this information
 312 and, so the kind of balance in that ...

313 JvD **Dynamic there?**

314 S1 Yeah. So in that sense perhaps it would have been more like a, tried to get more like a
 315 relaxed or a kind of ...

316 JvD **A lot less dominant?**

317 S1 Yeah, like we asked you here because we want your help to get better ideas about
 318 what to do and so on.

319 JvD **So it's almost like positioning yourself in a less dominant or powerful position to**
 320 **allow for that.**

321 S1 But it's like I understand because that's what she does. Of course this is all very new
 322 to her and I'm sure that she perhaps didn't - I'm sure she got the point what we're
 323 trying to do, but it must have been very odd or really confusing for her.

324 JvD **Ja. She also didn't know really what was ...**

325 S1 We didn't plan that – let's get the people in here and then we're going to sit down and
 326 we're going to tell them what we're going to do and so on. And see what's in the role
 327 that's traditional.

328 JvD **And I suppose in a similar way you guys your default position is to click back into you
 329 come from your discipline with your expertise. So OK.**

330 JvD **A lot of what we talk about when we talk about empathy particularly in design is
 331 that you identify with the user – do you think at any stage that they've got to
 332 identify with you?**

333 S1 I guess it also comes back to the empathy, because again for me the empathy is more
 334 about I'm trying to understand what you are trying to kind of tell me. Of course that's
 335 in any kind of communication that's part of that, to be understanding each other or
 336 are we all the time talking about slightly different things. In that sense, yes, but
 337 especially one-on-one. What I think that it's with any kind of personal communication
 338 it's so much influenced by a lot of different factors, like personal or psychological
 339 factors, or how people relate, in other words perhaps it's not so much in my mind
 340 about empathy, but it's in any kind of discussion or interview, or in a discussion when
 341 you're moderating. So it's about – it affects how do they feel – are you likeable or do
 342 they relate to you?

343 JvD **Ja. So they'll respond. So it's more, is it like more purpose-driven in a way?**

344 S1 I think it's kind of like more personal. I don't see that so much like empathy kind of,
 345 although they are perhaps. It would help if all the interviewees or focus group
 346 members would be more empathetic in a sense that I understand that you come from
 347 there. But that's kind of like it cannot be expected of them, or it's very much like
 348 other people are more ...

349 JvD **Although a lot of them were very welcoming to you as a stranger?**

350 S1 Yeah. And I'm not talking about this, I'm talking more in general in that sense,
 351 because like especially here I think that all the people perhaps empathy in that sense
 352 that they clearly want their own emotional space. But most of the people really
 353 wanted be nice and provide you with the information. And if you like relate that to
 354 empathy then I'll accept.

355 JvD **Participatory design how would you define that?**

356 S1 For me participatory design is involving the user in different ways, in different steps of
 357 the design process.

358 JvD **If you had to be watching a movie on participatory design what would you see?**

359 S1 For me it would be a, I would make it a sequential movie, so that there would be a
 360 designer and there would be person to interview people, or observe them in their
 361 workplace, or somewhere.

362 JvD **So it's a process?**

363 S1 It's a process. And then, perhaps they would come up with some solutions, and

364 interview the users again, and iterate them together with them.

365 JvD **Sure.**

366 S1 And I can say that there's a difference between participatory design and co-design

367 and in the levels of these two – they're not the same thing for me.

368 JvD **Do you think empathy is necessary to design with people?**

369 S1 Yeah. Definitely. Because otherwise you don't understand why they need the things

370 that they need and so on.

371 JvD **When you think of empathy do you think it's something more to do with your mind**

372 **or your body, or more in your interactions?**

373 S1 I would say it's a very much a mind-set that needs to be reflected in your body

374 language and in the way you interact.

375 JvD **OK.**

376 JvD **So do you like know empathy, do you do empathy or act empathy or do you feel**

377 **empathy?**

378 S1 I think it's kind of an approach, I would say it's mainly an approach that you partly kind

379 of feel, partly kind of, hmm, it's difficult ...

380 JvD **You know how do you place it in your, in the way in which we know it because we**

381 **know it differently. You know we can sense something or know it as a method?**

382 S1 I think it requires both and it also comes back to the fact that people are a lot more

383 cognitive, other people involve more thinking, and other people most likely reacting.

384 For me if it would be mainly only feeling it would be just kind of reacting.

385 JvD **Yes.**

386 S1 For me it also needs to be a cognitive approach – you need to kind of remind yourself

387 what's your purpose and what's your goal and so on.

388 JvD **Which maybe leads on to the next question, which is, can empathy be taught and**

389 **learnt, or is it something innate?**

390 S1 Yes. Yeah. I think it can be taught very much.

391 JvD **OK. OK.**

392 JvD **You've already mentioned the idea that empathy affects the way in which you**

393 **listen. What for you was it like being on-site in Elgin as opposed if the course had**

394 **just run completely at Roeland Street in the boardroom? Was it significant that you**

395 **actually went there?**

396 S1 Yeah. Yeah. Yeah, because otherwise you would not have had, for me it's like

397 concrete interaction or contact with a person always makes it easier. You can ...

398 there's tools to emphasise for instance, personas and scenarios and so on, but those

399 like are mediated – direct contact is good.

400 JvD **Were you conscious of your body in terms of the positioning, your body language or**

401 **sensing when you were interacting within the participatory design process?**

402 S1 Yes, especially in trying to interview people, discuss with them or like try to pay

403 attention to those points. Like if we sit on the small fences, I felt like when we had the
 404 first discussion with the schools we were a bit distanced from them, but then I felt like
 405 now I want to ask them some questions, so I moved myself closer to the women. I
 406 wanted to sit closer to them in their kind of level so it would be more on an equal
 407 position. Not like interviewing, but more like discussing. I kind of tried to do that also
 408 with the co-design and participatory design sessions too – but then at some point you
 409 have to kind of draw something, but that’s also something that basically somebody
 410 needs to do that and if no one else is doing something about it, then ...

411 JvD **How did you find the change of environment because you guys went from the**
 412 **classroom, you went to the NGO base, you went to the community? How did that**
 413 **affect the way in which you were designing with them and relating to them?**

414 S1 Yeah, I think it’s in any way especially with design and participatory design it’s the
 415 more you can do it in their natural environment the better.

416 JvD **Ja.**

417 S1 Because you get a better understanding of what the context is actually and then it’s
 418 more natural for the other participants.

419 JvD **Were there moments when you felt like you had to “fit in” with the people around**
 420 **you and their environment?**

421 S1 That’s again the challenge, the way the course was run – that we were kind of
 422 positioned as observers and we were there in the groups and it kind of turned into this
 423 that we had these four people, who were studying here and standing there ...

424 JvD **Or maybe in some of your community visits when you went to, I don’t know which,**
 425 **you went to the taxi rank?**

426 S1 Yeah.

427 JvD **Did you have that feeling of trying to blend or fit, or not really so much?**

428 S1 It was more about like I said that when we talked with the school teachers, I just know
 429 that I’m so big like there’s no way for me to try to blend in because I look very
 430 different. They obviously know that I come from a different country and I dress very
 431 differently, so I kind of feel that there’s no way of me trying to be one of them
 432 because I can’t. But I kind of, the way I try to kind of reach the level in that we are in
 433 the same position. I think especially with the taxi rank, it’s more about the health
 434 provider speaking and then their space.

435 JvD **So were they like your barrier?**

436 S1 Especially with a group of four. I might have perhaps been easier if I had been just by
 437 myself. Especially when there were four of us – we will really stand out.

438 JvD **So that dynamic shifts something in even trying?**

439 S1 Yeah.

440 JvD **Were there any moments of awkwardness (disconnect), when you felt physically or**
 441 **emotionally uncomfortable?**

442 S1 At some interviews, especially in the beginning. Especially in the taxi rank, and I felt
 443 that one couple wasn’t that keen to talk to Teddy with us standing there taking

444 photos. Perhaps around them this feels awkward to listen to them talk about condom
 445 use. Especially because we were not introduced in any way like there's just us four
 446 people all staring.

447 JvD **I think you have answered this - did you always have a clear understanding of what**
 448 **was happening in the participatory design process?**

449 S1 One of my questions related to the course was that, what was the kind of participatory
 450 design process because now it seems a rather vague in a sense that, what was the
 451 process? Just in general.

452 JvD **A harder structure for that somehow?**

453 S1 Just in general there was lots of moments when I, during the course, had no idea what
 454 is supposed to happen and what are we supposed to do.

455 JvD **And those kind of moments of confusion or of partial understanding how did those**
 456 **unfold? Did they find a solution?**

457 S1 I guess it's like in life in that it always folds somehow. It can fold rather badly or rather
 458 OK, or there might be just incidents that things might just fold out, but I guess for me
 459 it's just like there was always something happening, some resolution in there. But for
 460 me personally it's a lot of confusion.

461 JvD **And did that make you uncomfortable?**

462 S1 Yeah. It's both a personal thing and focus kind of that I still feel that would have like -
 463 the many levels would have been better if there had been a bit more free planning
 464 and free discussion.

465 JvD **The next question relates to that – were there any moments where you felt you**
 466 **needed to just act spontaneously and “wing it”?**

467 S1 Quite a lot of moments because there was very little planning and there was also a lot
 468 of incidents where, for instance, when I came late. The others had been sitting there
 469 for an hour and I have been sitting there for half an hour and still had no idea what are
 470 supposed to do.

471 JvD **Were there any points when you felt like you might be overstepping a boundary of**
 472 **some sort?**

473 S1 Yeah. I guess it's especially related with the lecturers sometimes I it felt difficult to
 474 kind of discuss or misunderstanding as a way of communicating like what are you
 475 supposed to do.

476 JvD **Were there any moments where you considered the ethical implications of what you**
 477 **were doing?**

478 S1 Yeah. Yeah. The fact that we were in no way introduced, or we never asked would
 479 you mind if these people speak to you.

480 S1 I did the same thing I took photos of people without asking their permission. I felt
 481 really bad in the beginning, but then noticed that everybody is taking pictures so kind
 482 of went to this touristy mode.

483 JvD **And then, do you think by empathizing or connecting with your co-participants**
 484 **enabled you “to do the right thing at the right time”?**

485 S1 What do you mean by “the right time”?

486 JvD **Just in terms of um, if you have a notion of doing the right thing – whatever that**

487 **right thing might be – does having a connection with your co-participants allow**

488 **that?**

489 S1 Yeah. Of course, of course. In a sense I especially went talking with the community or

490 taking photo’s I constantly tried to think that, especially with kind of like Sonja’s guest

491 or Teddy’s guest. So it’s not about if I wanted to do something or would have wanted

492 for instance, when Sonja wanted to kind of preach it was her thing, it was not all about

493 “us”. There are other things far more important than “us”.

494 JvD **She’s going to be there.**

495 S1 In a way, when we were there I sometimes wondered how I could make things easier

496 for her, walking with her, showing interest in her work and so on. At least I was

497 thinking about it.

498 JvD **And then the last question - what kind of guidance would have been useful on how**

499 **to “be” in your community interactions?**

500 S1 Basically any kind of guidance. Just basic things for instance, like how you are

501 introduced or how you introduce yourself. Do you ask people’s permission to listen,

502 do you ask people’s permission to take photos of them? How do you generally act

503 because at some point I felt, for instance, somebody made a comment in the interview

504 about some group members starting to discuss that comment by themselves. Basic

505 interview protocols or some kind of things that you know. Pay attention in these kind

506 of issues.

507 JvD **Some kind of structure for that?**

508 S1 And also in my ending discussion, which I didn’t feel much like a criticism, but it was

509 my point that if we were expected to run the co-design sessions, it would have been

510 beneficial to pay attention during the course on how to run co-design sessions, which

511 now in my mind were lacking completely

512 JvD **And do you think now if you had to go and run a co-design session you would know**

513 **better how to do it?**

514 JvD **Did you learn something in doing?**

515 S1 Not very much especially on the co-design session.

516 JvD **So that was challenging?**

517 S1 Yeah. Because now we basically tried to run it a little bit how I have been running our

518 session – just for the structure, but because the setting wasn’t, there wasn’t like a

519 clear moderator in a sense, and we didn’t have group roles. Like usually when there’s

520 a session there’s perhaps somebody who is moderating, or at least some kind of

521 agreement. Like people usually have roles to make things a bit clearer in that session

522 to kind of go on, but now we didn’t have much, so it’s like I tried to use some of the

523 things that I kind of know, to get things going in the co-design session.

524 JvD **What did you take from it?**

525 S1 I guess there was the “co-design session” with the health provider and the community

526 and then there was kind of like when we did the actual design session and that was
527 too dull. There weren't much tools, so again it was like ... how to say ... I perhaps felt
528 that it could have been a good learning experience, just to shut down and see what
529 the other one's could have come up with because now I think that's basically what I
530 had done.

531 JvD **Do you think you took a leadership role within your group?**

532 S1 Yeah. Yeah, which is ... I feel it challenging because this in a way it's interesting,
533 because I made a conscious effort in the beginning not to kind of take advantage, but I
534 find it very difficult if I feel I guess we're too short of time, if nothing's kind of
535 happening, or it feels really confusing to not design anything. So that's kind of a
536 personal challenge kind of like not to take that role. So perhaps that would have been
537 and perhaps then it would have been interesting to see how, without kind of having
538 made any suggestions that let's make a concept presentation – what would have been
539 the alternative.

540 JvD **You don't know ... things pan out the way they pan out.**

541 S1 Yeah.

542 JvD **I think that's everything I need to ask. Thank you.**

Appendix G: Interview Transcript (S2)

Interviewee: Student 2 Interviewer: Jill van Dugteren – VOICE 062

Date: 11 June 2013 Duration: 1:10:15 minutes Place: Cape Town

- 1 JvD **I really regret that I wasn't able to be there.**
- 2 S2 There's a lot of videos taken – I've got it today - lots of pictures and it could be
3 maybe from that point of view.
- 4 JvD **Ja, ja ... I suppose once I have done these interviews I can also sort of zone in
5 on particular areas to see what becomes more significant. That's my plan.**
- 6 JvD **What are two key experiences that stood out for you on this course?**
- 7 S2 OK um, for me ... the two key experiences was probably the community visit
8 when we went there the first time. I have been there, but I mean that was a
9 nice experience in terms of the whole group. And then, the second one
10 probably was the, how can I say, what can I say, in terms of the course itself it
11 was probably the first day that we code that we started with the design
12 process. For me the previous stuff was just sort of more lecture based and just
13 some information.
- 14 JvD **So that co-design day on the Tuesday ...**
- 15 S2 So that co-design day on the Tuesday and the Thursday. I didn't go to the
16 Friday session and then the co-design day also the, how can I say, the Tuesday
17 and Wednesday combined those two are the ones that stood out for me.
- 18 JvD **How significant was your prior knowledge, your disciplinary expertise, in
19 relation to the focus of learning in this course?**
- 20 S2 Ja, very significant. I think it was quite important because I already understood
21 perhaps where the course was going and also maybe I am a unique case
22 because I actually was part of the stuff, some of the curriculum and so on, and
23 the planning committee for the course. But we wanted to create something
24 that would be useful for students interested in participatory design our user-
25 centred design. But I think ja it would be useful is you had some background in
26 that. So that's why we aimed at I guess at Master's students who would
27 hopefully have encountered some of it in their under-grad or some of their
28 post-graduate studies.
- 29 JvD **Did you feel like you had to clear your mind of your disciplinary expertise at
30 any point during your interaction with the community or with your group?**
- 31 S2 Well what I did, what I did not, what I did not expect or think about was that
32 there would be some people from entirely different disciplines and they would
33 kind of have different ways of thinking and they would have different
34 ontologies and the way that they thought or argued for their own sort of
35 positions forced me to reconsider my own position. That's it - not that I had to
36 clear my mind.

37 JvD **Was there anything you had to “unlearn”?**

38 S2 OK so my ... No my ... OK a little bit – I mean you see yes. What I had to ... what

39 I had to “unlearn” was to not only sort of be the participant/observer kind of

40 person so I mean participating in the daily activities of the person you are

41 studying, but going to the next level to the actual design of such. I had never

42 done that before so that was for me that was what I had to “unlearn” the kind

43 of the ethnographic stance a little bit. But in the end I re-learned it after the

44 conclusion of the course. I still disagree with some of the main fundamental

45 principles of user-centre design so that’s why I kind of pushed it aside and let

46 myself go do co-design and then I re-learned it, or re-adopted it when the

47 course finished.

48 JvD **How would you define empathy?**

49 S2 Empathy is a, it’s an emotional ... it’s an emotional feeling that you have, both

50 intellectual and emotional experience on the part of someone else, so if you are

51 able to put yourself in another person’s shoes emotionally that is empathy, but

52 also be able to reflect on that intellectually. So it’s both, so it’s not only a

53 feeling it’s also, it’s also a cognition, but it usually has to do with the fact that

54 you understand some of what the other person is feeling or experiencing in a, in

55 a sort of sympathetic way.

56 JvD **How would you draw empathy?**

57 S2 OK ... whatever? OK, I’ll try to - can I use this? OK I’ll draw, I’ll try to draw what I

58 said. You can also have empathy for sort of the environment – so I’m drawing

59 the environment. Then basically I’ll draw sort of a, kind of a mutual kind of

60 arrow thing here that will say this is emotional sort of connection and then

61 here, I’ll also draw a cognitive connection. And the result of this is then, how

62 can I say, a better engagement or increased engagement with that person or

63 with the environment or a stronger more powerful sort of understanding of the

64 things that they go through.

65 JvD **How would you enact empathy?**

66 S2 Like um ... like role-play it? Oh, I mean I probably would kind of go to a person,

67 hug him, stand back and nod my head a lot and kind of gesture that I

68 understand what you are thinking. And I would, for me when I think about

69 empathy I also have to think of the heart, so I think of an emotional connection

70 and so I think I would point to my heart and say, my heart and my head and say

71 I sort of understand you and I want to be there, or I can be there for you

72 because I understand you. Something like that – so I will use a lot of gestures

73 relating to the heart and the mind. Ja, ja ... and I will give the person a hug.

74 JvD **Do you see it more as:**

75 **a) connecting with another person/ people?**

76 **b) identifying with another person/ people?**

77 **c) emotionally bonding with another person/ people?**

78 **d) feeling attuned to another person/ people?**
79 **e) feeling in relation to another person/ people?**
80 **f) or imagining yourself in their shoes?**
81 S2 The strongest for me would be (b) and (f). They are all quite similar – it's
82 difficult for me to distinguish subsequent to that I would go for (c) and then (a).
83 These ones are not as relevant and engagement for me would be over-arching.
84 Sympathy is a less powerful feeling or capacity, intellectual capacity - sympathy
85 is that you can reflect. Sympathy is without perhaps the emotional connection
86 or the emotional connotation for me. So it would be to understand the
87 person's position from an intellectual point of view, but never really having felt
88 to be in that person's shoes. But at the same time you can still have some sort
89 of a feeling of sorryness or sort of maybe even things like regret or feelings that,
90 how can I say, ja you feel for the person but not as if it was your own
91 experience. So if that person lost his job you can have sympathy by feeling sorry
92 for him and perhaps in a superficial way you can offer some help.
93 But empathy would be to know what it feels like to actually have lost your job
94 and also to then try to perhaps do something that could actually alter the
95 position of that person.
96 JvD **Is it kind of like feeling sorry for and feeling sorry with – is there like a**
97 **separation?**
98 S2 Ja ... definitely. So empathy goes deeper than just feeling sorry for – it runs
99 much deeper. And if you feel sorry with, you can perhaps work together with
100 that person or independently of that person to actually try and help them.
101 JvD **Making reference to the options, additions displayed - what are key moments**
102 **when you feel you empathized with the other participants within this course –**
103 **how and why?**
104 S2 OK participants within the course, so I have a lot of, so I've gone through a
105 process in my career where I've started identifying with a lot of these students
106 because they are still quite, they are not too far removed from myself in the
107 sense that I'm still quite young and I've just couple of years ago completed my
108 Masters and so on. So already before the course I've identified with
109 participants in the course and with some of them.
110 JvD **Were there sort of key moments where you felt like you identified in this**
111 **particular course ... with the participants in general? Class as a whole so I**
112 **suppose you are not specifically looking at your group members you are**
113 **looking more at the course as a whole. When did you feel some kind of**
114 **empathic connection or empathy?**
115 S2 I didn't, I wouldn't say I felt an empathic connection with any of the participants
116 on that level - on a group level - yes - but not on a general level. Except
117 individually so I with one staffer in particular I have a very good connection and
118 relationship with them and I've been and he's been my student now for two

119 years and with him I make an exception, so not in the course but in general.
 120 But with the participants not really – I saw them as students. Some students
 121 were cleverer than others

122 JvD **And the other members of your student group?**

123 S2 Ja, I felt that I empathised sort of with one member in particular. We came
 124 from two very different places, but we kind of identified on a level because we
 125 were both musicians and we sort of had that connection and sort of felt the
 126 same way about political issues and also cultural issues. It seemed that he
 127 enjoyed, he had the same sort of sense of humour that I had and so on. So we
 128 identified strongly. And then the other group member also, but he was more
 129 how can I say, it sounds weird but from a group psychology perspective he was
 130 more sort of subjugated. He was more the follower – the third person, but very
 131 amicable person, but sort of he was I don't want to say, I don't want to use the
 132 word, but it's like almost subservient. It's like he's especially he connected very
 133 well to the other guy, but he was almost his follower as opposed to his equal.

134 JvD **And your community representative – the Health Provider?**

135 S2 Ja, I tried to imagine myself in that person's shoes, I tried to identify with him,
 136 but it was quite difficult given the dynamics of the group because we were
 137 three people and sometimes yourself was involved as well from an observation
 138 point of view and input and other observers, so it was quite difficult to
 139 individually connect with him. I wanted to respect him very much and I did
 140 respect him, but at the same time I couldn't connect with him 100%. Just
 141 because of the group dynamics and dynamic of the course we didn't have
 142 sufficient time and resources to be able to spend time with this person, but I
 143 felt that we sort of we didn't connect.

144 JvD **And then the community introduced to by your Health Provider?**

145 S2 Not to that level maybe that was more at a sympathetic level, but not really at
 146 an empathetic level. I kind of, I kind of feel that I had to be there for a longer
 147 time and talk to more people being inducted into the community as opposed to
 148 kind of just observing for a couple of days, talking to one or two people. I didn't
 149 feel at any perspective, I didn't feel integrated into or very grounded there. I
 150 sort of always felt like an outsider so I didn't yet develop feelings of empathy.

151 JvD **How did the different interpersonal dynamics affect the way in which you
 152 related to other people?**

153 S2 Ja definitely ... definitely, so for example looking at the other participants in the
 154 course, the fact that we had a strong connection within our group and given
 155 some of the feedback that we received from our course leaders we felt strong
 156 and powerful, as opposed to some of the other group members. In fact we
 157 developed a sort of a, not a nasty, but we developed sort of a kind of we are a
 158 better group than you kind of attitude, but this was inherent or this was
 159 internal and wasn't expressed. It came through perhaps body language and

160 humour, but not really through any vindictive sort of activity or behaviour. So
 161 we developed that better than other groups feeling – because I felt my group
 162 was strong, intelligent – I felt that way, I felt that some, I felt that the other
 163 groups, I looked at all of them and felt that they were weak – barring one or
 164 two members, but I felt that the other groups were quite weak. Ja, I felt lucky, I
 165 felt lucky, but that's not ... now I have to, I'm being very honest, but I mean I
 166 have to say that this is just a natural feeling that would have happened as
 167 opposed to us being a sort of vindictive group – we're not that – we just felt
 168 that was just how it transpired.
 169 And then, I mean do you want me to also reflect on that in terms of this?

170 JvD **Yes ...**

171 S2 So in terms of those two – yes – the health provider, I think we spoke about it in
 172 the course, we felt that we a little bit overpowered him and that made us feel
 173 bad a little bit, dominated him so we constantly needed to step back and stuff.
 174 And then the community, that actually for me was great that we had a strong
 175 group because we felt sort of strong in the community, we didn't feel
 176 vulnerable, well I didn't as part of the group, we didn't feel overpowered we
 177 felt that we could do this within the space that we were because it was a very
 178 uncontrolled environment. We met some shoddy characters so the fact the
 179 built up a strong relationship made me feel good to go in. I wasn't afraid or sort
 180 of vulnerable.

181 JvD **Did you need to create or establish a common language in order to interact
 182 and make connections? Explain.**

183 S2 Yes. Yes. Absolutely! Especially in the group we developed a common sort of
 184 humoristic way of tackling things and that really helped us go further and that
 185 language then transcended into the broader engagement with the community
 186 and then with the health provider. So the fact that we already had a
 187 understanding between us helped us also create a strong feeling of coherence
 188 when we were in the community, but at the same time it then inhibited us from
 189 connecting very fruitfully with the health provider because of the fact that we
 190 were sort being represented as a, perhaps perceived by him as a strong group, a
 191 cohesive group.

192 JvD **Do you think 3 is a better number than 4?**

193 S2 Ja definitely without a doubt! In fact I would have preferred two ... or one!

194 JvD **I think I am correct in assuming that your Health Provider, Teddy, helped your
 195 interaction with the community?**

196 S2 Yes absolutely.

197 JvD **Was there any way you saw him maybe as hindering your connection to the
 198 community members?**

199 S2 No. No. Not at all - he was very crucial for us to actually identify with other
 200 people. He was the bridge between us and those at the very grass roots so he

201 was extremely – from my part he was vital for us to maintain that connection.

202 JvD **And there wasn't a way that you would have had a different connection if he**

203 **hadn't been there? What I mean is like did it make you lazy to connect?**

204 S2 Oh I see what you are saying. Well I guess if he wasn't there we would have

205 been, we needed to push then we needed to then kind of take a different

206 route, but we always knew that he was going to be there so we relied on him to

207 actually facilitate. If he wasn't there, for sure it would have been different.

208 JvD **Did you stop at a certain point? Like you said you would have had to push**

209 **further ...**

210 S2 We would have had to push harder and further absolutely, definitely.

211 JvD **Was it necessary in any of your interactions for those participants to**

212 **empathize with you? How and why?**

213 S2 All of those levels? Ja, remember my first day I presented myself and I kind of

214 felt that people perceived me in a way and that way's perhaps removed from

215 people because of the fact that I have led a different life than most of the

216 students, although I've grown closer to them and developed some empathetic

217 relationships with them, I felt that there was still a perception of me as a certain

218 person just because of my heritage, my own culture, my own sort of upbringing

219 and so on.

220 JvD **So you actually want that returned?**

221 S2 Yes absolutely. I wanted them not to ... I wasn't begging them to look at me in a

222 certain way. What I was trying to do is to say to them that I am here, but am on

223 an equal level as you so I don't want to be perceived as now someone from the

224 outside. I tried to convey the same feeling when I actually have the classes with

225 them, so I don't want to be sort of high level lecturer or professor-like, I want to

226 be their friend, but also their mentor.

227 JvD **Do you think that's got quite a bit to do with empathy, the idea of being on**

228 **the same level as the people?**

229 S2 I think so. Ja. You can have empathy even between two people - one person

230 say who is more authoritative and one person who is subjugated or at a lower

231 level. The empathy between the two balances that relationship out. So if I

232 connect with my supervisor and he is empathetic towards my needs, then I feel

233 closer to him that we've bonded now and that he understands me then I feel on

234 equal footing with him and I can discuss things with him regardless of his

235 position.

236 JvD **How do you understand participatory design in a theoretical sense?**

237 S2 Well the theory ... well it said stuff to me before this course and then it said

238 stuff to me after the course. But in general the theory goes something like that

239 people need to be included in the design process, the design of anything;

240 services, artefacts, processes etc. because the assumption is or the philosophy

241 is that if you include that person in the design process, then that process and

242 outcome of that process will be better served to the persons context or needs.
 243 So in other words it's bottom-up design as opposed to top-down design. So
 244 that's for me is the basic philosophy of participation.

245 JvD **What did the theoretical grounding that you received on the first three days**
 246 **of the course not prepare you for?**

247 S2 You mean not prepared for ...

248 JvD **Like the theory says that ... but what does it sort of not say, what are the**
 249 **things that you still have to deal with?**

250 S2 There's a lot of things that it says, but on a sort of on a superficial level so
 251 participation the concept has been investigated fully, but I still feel that it's a
 252 superficial concept because of the fact that participation cannot be fully
 253 represented or expressed. So there will always be some sort of a power
 254 dynamic that cannot be transcended. And also, what I did not, what I sort of
 255 did not expect or could not really understand was the fact that I started
 256 questioning the role of the designer. I started questioning the role of the
 257 designer and the need for the designers to want to participate, but also the
 258 need for recipients to want to participate with the designers. So then I started
 259 developing the thought of, the point really is for communities or people, groups
 260 with specific needs to them to look at their own resources and ways of
 261 designing things and do sort of local innovation, which is excluding any sort of
 262 external innovator or authority.

263 JvD **So you are almost like a facilitator? Do you maybe provide tools or methods**
 264 **and let people get on with it themselves in a way? Or just less involvement or**
 265 **no involvement.**

266 S2 Ja, that's the thing I haven't articulated it, but I saw a video the other day – well
 267 a long time ago – of I think it's in the Philippines of a guy that saw the need for
 268 his community. They didn't have electricity, they live in shacks, they live on a
 269 rail track in shacks and stuff, so what he did, he went around each house and he
 270 made a little hole in the roof of the shack and took a water bottle and filled it
 271 up with water and put it into the roof and so when the sun hits the bottle it
 272 illuminates the entire shack. So even in the day it would be quite dark in there,
 273 so now it would have light.

274 So that idea really peaked my interest because of the fact that that was a local
 275 need and local response without any expertise from our side because I have a
 276 feeling that those communities generally have the knowledge or the expertise
 277 to actually tackle their own problems and they just need to mobilise around it.
 278 So perhaps the designer could rather be the mobiliser or catalyst, but not a ...
 279 this, not to call names, but some, the designer Haike's advocating is not the
 280 designer I agree with. It's not that, that's still, that's still the designer in his own
 281 right. The designer can be a designer in his own right, but then he has to
 282 operate in his own context and not go into places where he is not understood.

283 So go ... if you want to design, then, go perhaps to design with people on an
 284 equal footing than yourself not higher than yourself. Not people who would
 285 generally be less affluent than you, less knowledgeable than you less
 286 experienced than you, and so on. I still feel that there is a power dimension
 287 there. I don't know, I haven't articulated it, but it all relates back to the theory
 288 of participation. I would argue for the fracturing of the theory so that the
 289 communities and groups can actually advocate for their own design and un-
 290 design.

291 S2 So if a community or group wants to participate in some anarchistic destruction
 292 then theoretically they should be allowed to do that. But obviously politically
 293 and legally they should not, but if they want to break down as opposed to build
 294 up, then they should be allowed to do that. That is un-design – going in the
 295 opposite direction of design. Can a designer do that for them you see or will he
 296 then say “no” that's against my values. I hope that relates in some way to your
 297 question ...

298 JvD **You are watching a scene from a movie that captures “participatory design” –**
 299 **got it – OK – describe how participatory design plays out, please.**

300 S2 I see the stereotypical image of the designer going to a place, building or
 301 connecting with someone, creating sense of spending time talking, talking,
 302 talking then going back conceptualising a workshop some sort of participatory
 303 session and then asking that person to invite people over the phone, e-mail,
 304 whatever or working with that person to identify people who will participate in
 305 whatever the solution or the problem area is. Then to go through that sort of
 306 design process, the double diamond, discover firstly what the immediate
 307 problems and needs, even though I think the designer will already know what
 308 the problems and needs will be. Well, he will know – he will want to have
 309 certain problems and needs and the community then will have other ways of
 310 looking at that, to come to a common ground and then to do these sessions.
 311 So then in the video I would like to see then workshop sessions, people sitting
 312 around the table working on colour-coded documents, writing things down,
 313 drawing things, standing up talking, expressing themselves, putting ideas
 314 together on the wall. Things like that ... so similar to what we did on the course,
 315 almost exactly the same process as we followed in the course. I think that's
 316 sort of a stereotypical way of looking at it – standard view basically.

317 JvD **And if you could do it differently?**

318 S2 I would not attend the course.

319 No, if I could do it differently I would probably, I would probably ...

320 JvD **Is there another way of doing it?**

321 S2 I guess my design college will have lots of ideas in this one. I would spend much
 322 more time in actually walking around in the area in the context kind of doing
 323 very naked field work, rough tough sort of so ideally asking people to - now this

324 is just a fantasy – asking people to stay somewhere in some sort of a
 325 backpackers. Go out with nothing, with no tools, with no idea of and put them
 326 in groups of two and send them out.

327 JvD **So they are more exposed and integrated in some way...**

328 S2 So sort of like what we did in anthropology you are sort of just dropped in a
 329 place and said here you go you are staying here for two weeks. I mean you
 330 have your place to stay and your food, they've organised food and stuff, but
 331 just there's nothing, there's no agenda, no directive, no mandate. So you just
 332 go out and kind of talk to whoever you see and start asking questions.

333 JvD **So it's pretty much flow based and whatever happens - happens, completely
 334 contingent on ...**

335 S2 Very much - so you prepare well for sure in terms of your logistics. I mean
 336 having a place to stay and having some food to eat, but other than that the
 337 academic experience should be very unplanned and very sort of field based.
 338 Then you do that for two weeks and then you come back and you reflect with
 339 and bring back also to reflect with you some people that you met, so you meet
 340 say ten people you ask two-three of them if they want to come through, talk
 341 about some of the things that you spoke about.

342 JvD **So more almost like a grounded theory approach rather than going in with a
 343 framework before? The framework develops after because does the
 344 framework restrict what you are going to experience?**

345 S2 Very much – yes - the framework is a framework so then it's applied to sort of ...
 346 It's the basic principle of deduction versus induction so you deduce and induce
 347 at the same time, so there could be some sort of a design agenda, but you kind
 348 of want to not allow that agenda to dictate the way that you connect with your
 349 people.

350 JvD **So does the framework inhibit empathy and connection?**

351 S2 Inhibit empathy ... it could do yes.

352 JvD **It could be focused on your steps and your process and your blueprint and
 353 stuff?**

354 The whole course will inhibit empathy on that level because of the fact, the
 355 course as it was, because of the fact that it's limited by time, it's limited by
 356 logistics, limited by the fact that we have all these students. So if those
 357 limitations were gone and you had your friend, your student who you can
 358 develop empathy with along the way and you went into a sort of guerrilla field
 359 work mode, that would create a better sense of rapport and empathy
 360 definitely.

361 JvD **What barriers to collaboration did you experience?**

362 S2 We had to ... well I sort of just went along with it in the end because it's easier.
 363 Our group, I mean we didn't, co-design did not feature so much because Teddy
 364 had a limited response or he had a limited opportunity for a forum for him to

365 actually express what he wanted to co-design, what he wanted to design. So
 366 we kind of went on our own assumptions, our own ideas and suggestions for
 367 what we wanted the solutions to be. So we, it's not that we minimised
 368 anything that Teddy said or did, it's just that he didn't have enough things to
 369 give us. So we just sort of went on our own tangent and that's for me a big
 370 challenge, a big barrier.

371 JvD **In relation to your experience on this course – who was “the community”?**

372 S2 I think of the broader Elgin Valley and some of the communities that converge
 373 there, so I think a lot of people that we spoke to are commuters to and from
 374 Palms, to and from the Town, to and from sort of maybe local factories.
 375 There're a few factories around, the apple producing factories and also, where
 376 my sister-in-law works, at Elgin Chicken and they have hundreds of workers. So
 377 I think the community is a community of – it's just a normal commuting
 378 community, people living in different areas but the same region, the same
 379 locality, just living in different segments of that.

380 JvD **Obviously some of the groups were identifying specifically like rooi dakke or**
 381 **whatever, but for you I suppose the location of the taxi rank meant that you**
 382 **had a broader ...**

383 **It's a broader nexus ...**

384 S2 People that we spoke to they're scary looking guys, they were from the Eastern
 385 Cape, so they came there to work there on the farms and they went back to the
 386 Eastern Cape. So they are also part of that community and I would like to see
 387 them as that. So for me the taxi rank created the nexus effect so people came
 388 in and out all the time.

389 S2 They commuted, so all of them we should consider as part or dimensions of
 390 that community.

391 JvD **What do you feel facilitated the participatory design process most? How and**
 392 **why?**

393 S2 I don't think we were given the adequate anything to actually help us facilitate
 394 because the fact was that we had a very conceptual understanding of co-design.
 395 We had guys like Shaun and Haike looking sort of over us, but they didn't
 396 facilitate they just sort of, they kind of probed ideas. The same with you from
 397 an observational point that you sort of helped to probe certain of things, but
 398 facilitated the process, we had to rely on what we had, on the skills that we had
 399 and the knowledge that we had.

400 JvD **Do you think it would have been useful to have had more tools or methods?**

401 S2 Well the lecturer certainly seemed to think so because they thinking from a
 402 design point of view. The designer is equipped with all of these little tools and
 403 can go in and say “what am I doing, I'm doing persona”? So let's try this and
 404 this and this ...

405 For me that doesn't work because you are working in an uncontrolled

406 environment, despite having the knowledge and all of that. So I am a purist
 407 ethnographer and I know that it's also frowned upon in co-design. But for me,
 408 the skills of pure ethnography is just to sort of listen and observe people and to
 409 talk to them, talk with them and that facilitated the thing not these little
 410 probes. The fact that we had a facility to work in was great in Elgin, the fact
 411 that we could go there was nice, the fact that we had transport, that helped
 412 facilitate, the fact that we had paper to write on, pens and so on. But none of
 413 the methodologies helped any of us in our group really.

414 JvD **Is empathy something that is more in your mind - more in your body – or**
 415 **more in your interactions?**

416 S2 Yes - definitely ... the way that you conduct yourself with another person both
 417 verbally, physically it helps to create or disrupt your sense of empathy
 418 absolutely.

419 JvD **Do you know empathy, do empathy, or is it something you are, or feel inside**
 420 **yourself?**

421 S2 I think it depends on the person so you have certain people who are empathy
 422 so they just exude it. And then there are people with less, with lower levels of
 423 empathy, they could perhaps develop a sense of or they have a sense of. So it
 424 depends on the person, for me some people are empathy. Just the way they
 425 speak, the way they think, the way they connect emotionally. They really
 426 represent this whole bubble of empathy.

427 JvD **Are there ways that empathy can be taught and learnt – or is it just innate –**
 428 **for example, you either have it or you don't?**

429 S2 I think it cannot be taught. I think it can be learnt. I think it can be developed,
 430 but I think that that is a natural process that can be stimulated, but not taught.
 431 I don't actually think that you can teach it, but yes, some people actually will
 432 have lower levels of it. We are working with a guy here, for example; who is
 433 working on emotional intelligence and so they have all these little ways of
 434 trying to work with people to develop emotional intelligence. I guess there are
 435 psychiatrists and psychologists working on help to develop a sense of empathy
 436 in people. I think you can stimulate it definitely, make it stronger, but there's a
 437 difference between those people and the people who already have through
 438 there enculturation have developed it.

439 JvD **So when you say like you can't teach it, but you can learn it , are you implying**
 440 **that it is more something that you learn through doing, than somebody can**
 441 **tell you listen this is what you need to do?**

442 S2 Ja. I would say not taught, but stimulated. So a person, a teacher can use
 443 stimulating things to probe and stimulate your empathy levels.

444 JvD **How does empathy – connecting with someone – affect the way in which you**
 445 **listen to them? Is this significant in the participatory design process?**

446 S2 Yes, yes it affects everything. It helps you listen ...

447 JvD **Is that significant within the participatory design process?**

448 S2 Yes. I feel personally that one of the most difficult things to do and I think that

449 if you are an empathetic person you will be most likely be a good listener and

450 that helps the participatory design. It should help it. Because most of us didn't

451 really listen, spend enough time listening and we were also sort of persuaded

452 not to listen too much, which I disagree with. Haike said for example; we

453 should move away from this idea of interviewing and I agree we should move

454 away from the basic structure of an interview, but we should be able to have

455 more conversations and listen more, as opposed to going in getting the idea

456 and then start the design. I think listening is the most powerful form of

457 understanding in learning.

458 JvD **Why do you think it was so difficult to hang back? Were you conscious of like**

459 **not hanging back sort of doing the opposite and why do you think you did**

460 **that?**

461 S2 Time constraints – we were pressured. We had a limited day in the field so we

462 really needed to listen quickly and design quickly and so on, so that constrained

463 it. We were a group of jokers, making jokes and things so that hampered the

464 listening process. Teddy was a bit intimidated, overpowered so that hampered

465 the listening process. He didn't say anything, so as soon as he didn't say

466 anything, we just had to sort of compensate and say, okay we over-

467 compensated by say offering a lot of prose and stepping into the space. So we

468 kind of pushed him and not pulled him.

469 JvD **What was it like being there – in the community that you were co-creating**

470 **with – as opposed to remaining in the classroom?**

471 S2 Ja. Definitely ...

472 JvD **How conscious were you of your body – its positioning, body language,**

473 **sensing in the participatory design process? Describe.**

474 S2 Yes. I was conscious of my skin colour - that is definitely something I was

475 conscious about. I was conscious definitely of looking, so when I dressed in the

476 morning I wanted to feel comfortable and so on and at the same time, I knew

477 that going in there I was going to be a white person, I was going to look more,

478 my clothes fetish quality, and cleaner perhaps than most of the people at the

479 taxi rank and that also had an effect that I was asked by a lot of beggars there

480 for money and cigarettes and things. I was white and I looked perhaps not from

481 the area so I was conscious of my own self there - definitely. And it was

482 extremely cold and so I was conscious of the temperature of my body.

483 JvD **How did the change of environment – from classroom, to the NGO base, to**

484 **the different communities affect your identification with those that you were**

485 **designing with?**

486 S2 I think that was cool. I think the fact that we could escape the confines of our

487 little building and going to sort of naked area was great, but I do think that

488 logistically it was a little bit far away. We could've spent more time there. We
489 could've done the whole course there – that was the original idea to spend two
490 weeks in our area and do the course in some local place there and so on. So
491 that was a constraining factor.

492 JvD **Do you think that it affected things, sort of like the geographic movement**
493 **back to Cape Town to what you were doing here? Did anything to empathy**
494 **and connection?**

495 S2 Yes for sure ... it's a spatial distance and that then reinforces an emotional
496 distance. You know you are removed spatial from the person that then
497 underpins the fact that you are then an external person or outsider coming in
498 and going back to where you came from. You are not sort of staying there
499 developing a sense of empathy with your friends and with the community in
500 general.

501 JvD **Where do you think the most learning took place?**

502 S2 Most of the learning took place I think during the exploratory and co-design
503 sessions in Elgin. And then secondly, in the reflection or post period, I think
504 most of the learning took place in the days that followed the co-design sessions
505 in Elgin, especially the Friday, with the presentations and the discussion with
506 the panel reflections after that.

507 JvD **Were there any moments where you felt yourself trying to “fit in” with the**
508 **people around you and their environment?**

509 S2 In the field, yes we were conscious of that absolutely.

510 JvD **Were there any moments where you felt others around you, trying to “fit in”**
511 **with you?**

512 S2 There was a sense that Teddy, that he sort of felt, wanted to feel part of the
513 group. He tried hard to please the group so yes, but in general not really. We
514 were a little bit of a close-knit encircled community of ourselves so we kind of
515 didn't allow, or we were not even conscious of the fact that we were perceived
516 or could have been perceived that way. So, I guess that put up a little bit of a
517 wall, which did not allow others to come in there, but we were not conscious of
518 that.

519 JvD **Were there any moments of awkwardness , when you felt physically or**
520 **emotionally uncomfortable? Describe.**

521 S2 I felt physically and emotionally uncomfortable most of the few work demos
522 there. The group actually helped to avoid those feelings, but in general when
523 we were there in the taxi rank and we did some of those sort of sessions, then
524 asking people questions, I felt uncomfortable.

525 JvD **What did it register for you? Like I mean you've said that you were cold**
526 **physically ...**

527 S2 Ja, physically cold, sessions, perhaps I was tired and I was a little bit annoyed
528 because it wasn't ideal, it was uncontrolled. I was wired perhaps some of the

529 time. So there's different ways in different stages throughout the days that
530 that occurred. So sometimes I felt comfortable and went back to Elgin to do
531 those sessions and I felt comfortable, warmer and controlled.

532 JvD **Did you always have a clear understanding of what was happening in the**
533 **participatory design process? Can you think of moments of confusion and**
534 **partial understanding – how did these unfold?**

535 S2 Ja, I felt that throughout and luckily I have experienced that before in the field
536 and I feel that's very valuable, it's needed. You won't ever understand the
537 place where you are fully so I felt that is valuable.

538 JvD **So you accepted that?**

539 S2 Ja, ja ...

540 JvD **Were there any moments where you felt you needed to just act**
541 **spontaneously and "wing it"? Describe.**

542 S2 The whole time, the whole time ...

543 Even from day one of the course until the very last day. But, I guess that's really
544 reinforced a little by your own studies and experience with methodologies and
545 so on, and that helps allow you to wing it. If you didn't have life experience and
546 academic experience you would not perhaps be as able. Some of the younger
547 students I know struggled with that because they needed some structure and
548 they wanted someone to tell them what to do.

549 JvD **Were there any points when you felt like you might be overstepping a**
550 **boundary of some sort?**

551 S2 Yes definitely, when we were doing the condom exercises, the testing.
552 Overstepping general normative boundaries in terms of what is acceptable as
553 open, free, allowable public discussions. So when we spoke about things like
554 circumcision, female condom use, things like that, I felt that that was
555 overstepping a boundary of what I would talk about with my colleagues and not
556 my friends, or not people I was close with. But at the same time I didn't care
557 because I am liberal enough to accept that people can talk about that stuff
558 openly

559 JvD **Were there any moments where you considered the ethical implications of**
560 **your interaction with either your HP or the community?**

561 S2 Definitely, throughout the time that we conducted it we were wondering about
562 the ethics. That's one thing that was not discussed, still not answered in the
563 course, so we kind of didn't tackle ethical issues. We didn't understand them
564 beforehand, we just went with it and I still maintain that we needed to
565 transgress the ethical rules for us to come towards an effective co-design
566 process.

567 JvD **Do you think your connection with your co-participants enabled you "to do**
568 **the right thing at the right time"?**

569 S2 Sure ... it allows you to know what to say when or to just direct yourself a little

570 bit better, to just have a more structured engagement and so on, so yes, that
 571 does factor in.

572 JvD **Do you think it's necessary for roles to be more clearly defined so that how**
 573 **you are operating in doing whatever the right thing is perceived that there is**
 574 **more of an orchestration of what happens?**

575 S2 We didn't define any roles beforehand and I think it might have been useful,
 576 but at the same time it's just then, okay, you're doing that, you're doing that,
 577 you're doing that. We kind of wanted it to grow organically. So I would go for
 578 no roles.

579 JvD **Do you think roles emerged anywhere?**

580 S2 Ja, it's a natural thing so we assumed natural roles. I for example, observed
 581 that Mark was kind of a little bit of an artist, a dreamer, a rebel and I allowed
 582 him to assume that role within the design process.

583 S2 He had all these you know ideas and philosophies and that was great. I just let
 584 him do that and even though I had another sort of submissive role, I had the
 585 role of – I don't know what I had the role of - we allowed each other to be what
 586 we wanted to be.

587 JvD **What kind of guidance would have been useful on how to "be" in your**
 588 **community interactions?**

589 S2 I think we needed to workshop stuff more.
 590 The course could have, in that first week, seen the participants as a community
 591 of practice and played with ways of being in that community, and then trying to
 592 use that as the foundation for later going to another community. So I think we
 593 needed to stimulate some "beingness". I don't know quite how, but there was
 594 definitely a need for it.

595 JvD **Like a mini ... with Vicky at that one stage you did interviews about the**
 596 **challenges of being a student or something like that.**

597 S2 Things like that, but more intense, more intensive, talking to group members,
 598 probing them, understanding them, being among them and so on. There's lots
 599 of different things that we could have needed.

600 JvD **Any further comments of questions?**

601 S2 I would just like to ... so I think if you are looking at empathy it might not be for
 602 you so interesting, but I am now very interested in the ways that co-design is
 603 actually being effective. Or the entire sort of ontological positioning of
 604 participatory design is something that is at the moment is pulling me, so much
 605 so that with Jade we have already decided on working on a paper on it and so
 606 on using this course as a case study.

607 I just wanted to make a comment in general that you can perhaps think about,
 608 put in your own words, it could help you or may not help you: Can you
 609 advocate for an un-design or a break away from co-design because it's all the
 610 rage now. I see it at conferences, I see it in a lot of development programs and

611 it makes sense logically, but it doesn't make sense. Teddy and I spoke about
612 the idea of radical innovation, which has no element of co-design in and yet the
613 guys that populated radical innovation are the same guys that populated co-
614 design. So it's as if they realized that co-design is really a lot of sort of bullshit
615 and that radical innovation is actually what is the natural, organic way of people
616 growing and developing you know. It's like external stimulants are sometimes
617 needed, but not required for radical innovation or any innovation to flourish.
618 So I'm conceptualizing my thoughts within that framework.

Appendix G: Interview Transcript (S3)

Interviewee: Student 3

Interviewer: Jill van Dugteren – VOICE 063

Date: 18 June 2013 Duration: 1:06:02 minutes Place: Cape Town

1 JvD **Just reflecting back on the course now, it suddenly seems so far away hey? If**
2 **you can think of say two key experiences that stood out for you on this course**
3 **what would they be?**

4 S3 The ideation process when we involved the community, whereby I saw that the
5 community members are keen to take over the process. They want to give
6 ideas, they want to see their ideas being written down and you acting upon the
7 idea. I think for me that was very important to learn because for my research
8 also it will be helpful because I will let them um, give me the idea then influence
9 the idea or come in with my own idea. And also going into the community,
10 speaking to different people, you realize that some people maybe uh, afraid to
11 talk, but when they start talking and they get comfortable then they open up
12 and they say the real issues, yuh. So I think going in the community and also
13 the ideation process.

14 JvD **How significant was your prior knowledge, your disciplinary expertise, in**
15 **relation to the focus of learning in this course?**

16 S3 Well, when we went in the field we were, we were not looking for an ideal
17 solution. We wanted to hear what the community wanted as a solution. But
18 then, they sort of started talking about but if we could get the information
19 through social media or Mixit or Facebook or whatnot somehow um, it sort of
20 uh makes you, or, you sort of relate to what you know already and what the
21 community wants to see or how they want to get the information. So the prior
22 knowledge did not really matter because, I mean, you know it but you cannot
23 really put it out there and say OK I'm an IT specialist. So the solution should just
24 be IT based or whatnot. So you'd go in as a normal person and then you each
25 sit on the table and then you just give what you can give and how you think it
26 would be easier for people to get the information.

27 JvD **Did you feel like you had to clear your mind of your disciplinary expertise at**
28 **any point during your interaction with the community or with your group?**

29 S3 I didn't feel like that in the beginning because we had a plan of what is going to
30 happen for the first step and then what are we going to do after the first step,
31 but then when we got to the community you realize that the plan sometimes
32 doesn't work. Nothing goes according to plan so ... um, at first my mind was
33 not open to just going with a blank mind because I'm going in knowing that I am
34 the researcher and I want to get what I want to get. But then at the same time I
35 don't want to restrict um, the solution to what I know. I wanted the community
36 to also contribute. And then later on, in the process then I realized OK, I think

37 maybe we should just open your mind and let things be and let things flow and
 38 it worked out really well.

39 JvD **Was there anything you had to “unlearn”?**

40 S3 Not really.

41 JvD **How would you define empathy? If I say empathy to you what comes to**
 42 **mind?**

43 S3 Hmmm ... um perhaps, just um, feeling human and allowing the other person to
 44 be. I think for me that is how I understand it.

45 JvD **How would you draw empathy?**

46 S3 (Laughter)

47 JvD **How would you enact empathy? If you had to see it in a physical form If you**
 48 **had empathy as a charade? How would you act it?**

49 S3 Um, eish! I guess a free being – a happy being.

50 JvD **OK. Ja.**

51 S3 And... um, what is the word? Not collected or reserved but like just open and
 52 not too strict or serious and just flowing with whatever is happening around
 53 you and just be ... in the moment.

54 JvD **There’s a couple of cards here and they’re not necessarily in any order, but**
 55 **they’re just sort of like prompts for definitions and which do you, if you**
 56 **wanted to pull out some, which would you pull out?**

57 JvD **And if you feel that there’s some word that you wish to add, like you’ve had**
 58 **just mentioned now, the idea of being or letting other people be, should I add**
 59 **that?**

60 S3 Yes please.

61 JvD **Do you see it more as:**

62 **a) connecting with another person/ people?**

63 **b) identifying with another person/ people?**

64 **c) emotionally bonding with another person/ people?**

65 **d) feeling attuned to another person/ people?**

66 **e) feeling in relation to another person/ people?**

67 **f) Or imagining yourself in their shoes/ skin?**

68 S3 They’re almost the same?

69 JvD **They are, so I guess what it is, is which one’s relate to you.**

70 JvD **Making reference to the options displayed, what are key moments when you**
 71 **feel you connected with or empathized with the other participants within this**
 72 **course broader course?**

73 S3 I would say (e) feeling in relation to another – because somehow when we went
 74 out into the community we had sort of the same experiences. And probably (c)
 75 because of the time we spent together in the course obviously and because we
 76 were all trying to do the same thing. So we would talk about it and then you
 77 would hear what they feel about it, you know so, ya.

78 JvD **OK. Sure.**

79 JvD **If you think of the first structuring of the course on the first day you had your**

80 **narratives and you introduced each other and then it moved into a little bit of**

81 **theory in the afternoon. And then on the second day you did more sort of**

82 **theory looking at community with Riette and then you also had Heike and**

83 **Isak, who spoke on their different topic areas. And then on the Thursday you**

84 **went out, the Friday you went out and then the Monday you went back,**

85 **Tuesday you went out and then Wednesday, Thursday you were working on**

86 **your ideations, and Friday you were presenting.**

87 JvD **How did you find the narratives of having the rest of the class ...?**

88 S3 Ja ... I forgot to say that one. The introductions. OK, I think that it was nice for

89 us to hear what the people went through, their experiences, how they relate to

90 their environment and everything. In a way it helped us to understand them

91 and also to understand why they reason the way they reason. So I think for me

92 that - the emotionally bonding with another person or people - the, the

93 introductions, um brought out that.

94 JvD **Yes. OK.**

95 S3 Then the way the course was structured and I think the course was, nicely

96 structured, like I said you have a plan but nothing goes really according to plan.

97 So, in the beginning it was going very well, and then in the theory part people

98 tend to slack and get bored and whatnot, but I think the contact was really,

99 really interesting. So ...

100 JvD **So you have that contact there?**

101 S3 Ja.

102 JvD **Going from the broad participants to the other members of your student**

103 **group of 4 - how did you bond as a group?**

104 S3 In the group, I would say because of our experiences, it was a bit difficult in, it

105 was a bit difficult in the beginning because everybody had their own way of

106 doing things. So, sometimes when you feel like you don't know or ... you are not

107 sure ... what you want to say is going to be accepted, so you just sort of pull

108 back. But I think that in the end we were all able to bring forth what we were

109 thinking and just put it out there and we all just worked well together in the

110 end. But in the beginning it was sort of like a struggle, I think, but ...

111 JvD **To work out the sort of group dynamics and things?**

112 S3 Yes.

113 JvD **OK. Ja.**

114 JvD **And do you think that in terms of working within groups it would be better if**

115 **people were assigned roles, or, um, is it better that those roles just kind of**

116 **like shifted and emerged as they do anyway, or ...**

117 S3 I think they should just emerge because you don't want to give somebody a role

118 that they cannot really um, handle. So I think once we all sit and we start

119 talking about a project or start talking about a topic, somehow it comes out
 120 who is stronger in that area, who is stronger in this area and that's why you
 121 saw sometimes somebody would be presenting more than the rest because the
 122 others are shy ...

123 JvD **To do so?**

124 S3 Of presenting, but they're busy drawing, putting colour to the pictures and
 125 everything. So I think it should just emerge otherwise people will feel, um,
 126 forced to do something and they can't really do what they are maybe good at.

127 JvD **Sure, sure.**

128 JvD **Which of the empathy cards would you identify more strongly with the group
 129 members?**

130 S3 Letting other people be (laughter).

131 JvD **In relation to your community representative, which would you say comes
 132 through more strongly?**

133 S3 I think I would say e) – *feeling in relation to*

134 S3 Because we wanted to feel or understand the community through her. So we
 135 sort of needed to understand her view of the community. And then through
 136 that then we can also now understand the community itself.

137 JvD **In relation to the community, which one of these would you say would work
 138 more strongly?**

139 S3 I think f) – imagining yourself in the shoes/ skin of another

140 S3 Because when we sit with the people, when they start talking about it, their
 141 problems or their challenges or how they would want to receive their
 142 information you don't want to think of yourself in your environment, you want
 143 to think of yourself in their environment. Like how would I want to receive if I
 144 were this person?

145 JvD **So (f) worked strongly there?**

146 JvD **Did you need to create or establish a common language in order to interact
 147 with each of these different levels? Did you feel like you needed to have a
 148 way of connecting in a language that was common?**

149 S3 Hmm, OK. We used mostly the Postit ... the stickers and the posters. I think
 150 when it's more participatory and active then people tend to contribute more
 151 because you see your idea being written down on a piece of paper or on a
 152 Postit, so you feel like OK, my ideas are valued as well.

153 JvD **Yes.**

154 S3 So I think somehow when you listen and take everything people say that way it
 155 sort of helps people open up. Or you let them write actually.

156 JvD **Yes. Then it works quite well?**

157 S3 Yes.

158 JvD **With your Health Provider here – you know I think a lot's been said about
 159 how valuable they were in terms of the process because you kind of couldn't**

160 have really got in touch with the communities without them, so we definitely
 161 know that they were a help. Was there any way in which they maybe
 162 hindered the process of connecting with the community?

163 S3 Yes, I think so because these are people that the community are used to. If
 164 they were afraid of these people, obviously that would influence their way of
 165 answering. If they feel, um, if they feel the community or the Health Provider
 166 is, is harmless then, then they would open up and give answers, but it all
 167 depends on how they perceive their health worker or their Health Provider,
 168 then ... that will influence the way they will answer to our questions.

169 JvD **Ja. Ja.**

170 S3 Or how they will contribute because they know that this Health Provider is
 171 going to stay, it's not leaving like the, the others. And they feel, OK, maybe if I
 172 give this much then she will do this afterwards or whatnot. So I feel sometimes
 173 it could be helpful, but at the same time also not so helpful because you don't
 174 really know what the community think of the Health Provider.

175 JvD **OK.**

176 JvD **Do you feel that it developed a bit of a screen between you and the
 177 community in terms of your, your being able to empathize with the
 178 community?**

179 S3 Hmm. With us it was a bit of a problem because we couldn't speak Afrikaans so
 180 we needed help, but you would see that he was talking more and explaining
 181 more, but you don't understand what she is saying or what they are saying
 182 back. So I don't know what's lost in the translation.

183 JvD **Ja. Ja.**

184 S3 I don't know ... I, think ...

185 JvD **Would that make you more conscious of other things – body language,
 186 gesture and tone of voice?**

187 S3 Ja, hmm. But I feel sometimes a lot is lost in translation because you ask a
 188 question, but she has to elaborate on it, and explain it more to the person
 189 because they don't really understand and in the process maybe the question
 190 loses value of what you are looking for. And you probably get what you didn't
 191 really ask for and I've seen it. You ask this and you get that. And it's not really
 192 what you wanted to hear although it's not that you want to get what you want
 193 to hear, but if you ask are you female and you can see the woman is a woman –
 194 you want to hear the person is female – not ... I'm not sure.

195 JvD **Not something that's off on a tangent.**

196 JvD **Empathy is often talked about in terms of designing, but often it's like the
 197 designer is empathising with who they're designing for. Do you think that's a
 198 reciprocal thing – were there any moments when you felt you needed people
 199 to empathise with you, or to understand or connect with you in some way?**

200 S3 I think with the whole course when we had to present what we found out.

201 Somehow when you go in the community you make discoveries and you come
 202 out with a lot of ideas. You are so excited about the idea that you want people
 203 to feel the same way. But then you don't really get that excitement back, but
 204 you get – sometimes you get criticisms. So it's sort of like ...

205 JvD **But it's not exactly what you were expecting.**

206 S3 Yah. So, you do somehow feel like you want people to empathise with you also
 207 in the same way that you are trying to empathise with them.

208 JvD **And with group members or other course participants? Did you feel the need
 209 for them to understand you and where you were coming from in terms of
 210 being able to communicate and design?**

211 S3 Yah. I think rather the group members because we worked closer with the
 212 group members than with the other course participants. So yah, you want your
 213 idea also to be part of the whole process. You don't only want to only sit there
 214 and be a group member and tag along. You want your ideas to be valued as
 215 well or somebody to tell you, "yes it is a good idea" just so you feel part of the
 216 group.

217 JvD **OK. Then the next question is: How do you understand participatory design?**

218 S3 I understand participatory design as a design process where you go into the
 219 community without any ideas or without any problem in mind. You see the
 220 community members and then you come up with a community identified area,
 221 you come up with the idea, you come up with the solution and then you sort of
 222 just design together with the community from the word go to the end.

223 S3 Not going into the community thinking OK I know there's this problem, I know
 224 there's this challenge - how can they help me solve that problem. You go in
 225 with nothing and then you sit and then you find out "oh!" together with the
 226 community there's this kind of problem. How can we solve the problem
 227 together?

228 JvD **And the most beneficial part of participatory design for you would be what?**

229 S3 For me it would be that the solution would be useful and useable for the
 230 community they feel they own it and they feel like they're part of the design.
 231 Making use of the solution would be easy for them because it's theirs you
 232 know.

233 JvD **What went wrong or what were you not prepared for? Like that's how it
 234 should work and can and does work – were there any ways that that didn't
 235 happen? Were there challenges that you found?**

236 S3 Hmmm ... OK, I think for us somehow it worked out in that way because when
 237 you went into the community we didn't go there with a challenge, we went
 238 there to understand or to hear from the community. Especially from the Health
 239 Provider what is it that she feels is a problem with how she dealt with the
 240 community. And when we went there we spoke with the Health Provider, but
 241 then we realised that the problem was not with how the community or Health

242 Provider is giving the information, but it is with how the community is receiving
 243 and acting up on that information. And how they communicate within the
 244 community without the Health Provider. So that is what we found out. But
 245 then we wanted to find a solution for the Health Provider. But then although
 246 the solution is for the Health Provider to act upon it's more beneficial for the
 247 community rather than the Health Provider.

248 JvD **Yes.**

249 S3 So you see its' funny how you have a plan, you go in, you plan this, but you find
 250 out completely different information.

251 JvD **And also I think with every single group the idea that the Health Provider is**
 252 **not replaceable. It seemed like everybody was quite clear – like you couldn't**
 253 **have a brochure or a pamphlet doing the job of a Health Provider. Like the**
 254 **Health Provider always needed to be there – a physical presence.**

255 S3 I think it's because of the culture that was already created in the community
 256 that this kind of information is only disseminated by the Health Provider. They
 257 have a uniform and they are well identified in the community. So you coming in
 258 without a uniform, without being known by the community where you are
 259 coming from, I think ...

260 JvD **Ja. So that sort of social network theory – needing contacts within the**
 261 **community is important.**

262 JvD **What barriers did you have for that collaborative process to work – what was**
 263 **sort of hurdles that you needed to get over to have that collaborative process**
 264 **working?**

265 S3 Hmm ... with the Health Provider?

266 JvD **Um, ja, with the Health Provider or with the community.**

267 S3 OK. I think because we went in thinking that we were going to solve a problem
 268 for the Health Provider we only worked with the Health Provider in the
 269 beginning and we didn't involve the community.

270 JvD **OK.**

271 S3 And then when we involved the community later on, we discovered a whole
 272 new issues that were more pressing that what we thought originally. So I think
 273 the best would be if any of you want to find a solution for a specific person or a
 274 specific group of people in a community is best to represent the community
 275 with different people from different areas because they can all see what is the
 276 problem with that specific group of people and they can contribute in some
 277 way. That would be more helpful to you than working with only that group of
 278 people.

279 JvD **Who did you define as "the community"?**

280 S3 OK, for us when we went in we decided that the community is the people in
 281 Grabouw whether they go to work, or don't go to work, whether they are
 282 young or old, as long as they live in the area.

283 JvD **And when you narrowed that down through your process because you went**
 284 **to the school – did it become connected to that location in a way?**

285 S3 Um.

286 JvD **Or Rooi Dakkies, or not necessarily?**

287 S3 No, because at the school we also spoke to the teachers - they were not really
 288 from the same community, they work in the community, but are not all from
 289 Rooi Dakkies, but they are from the surroundings of Grabouw. So we got some
 290 view of the whole community rather than of one specific area in Grabouw. So
 291 everybody gave their ideas to say, OK, if you work with people from Rooi
 292 Dakkies, if you work with people from Iraq and you can see that they know
 293 what they are talking about. They are from the surrounding areas.

294 JvD **Ja. So you got quite a nice view all the way round there.**

295 JvD **Do you feel that in order to work with participatory design you need to be**
 296 **able to empathise with the participants in that process?**

297 S3 I think so. I think so because the people will not feel at ease to give you the
 298 information or to communicate with you well. So I think you sort of need to
 299 just lay back and let people be.

300 JvD **In some way. It's like a bit of an intangible thing ... quite hard to do it!**

301 S3 It's hard, but I think if you want to get maximum results or the best results you
 302 have to sort of give people a chance to just ...

303 JVD **What do you feel facilitated the participatory design process most? So were**
 304 **there like prompts, or tools, or methods, behaviour or attitudes, knowledge?**

305 S3 First of all knowledge because when we spoke to the people they were all
 306 familiar with the topic. It was nothing new to them. Secondly, the tools like I
 307 said when you say something and somebody writes it down and they put it on
 308 the board ...

309 JvD **So the Post-it was a ...**

310 S3 Yah, that was also very helpful because I think when you say something and it's
 311 written down and it's put there in the centre you want to say more so that a lot
 312 of it is there. So the tools the knowledge and perhaps the effect that there was
 313 nobody who was showing power – there was no power issue, everybody was
 314 like a normal person, so the people were able to relate to each other and just
 315 talk.

316 JvD **OK.**

317 JvD **Did you think it was difficult to listen, hang back and allow for that space and**
 318 **not be the expert in your interaction with the community that you were**
 319 **designing with?**

320 S3 Yah, within the group there were times were I felt like OK we said we were to
 321 do this, but now we are not doing this – why are we not doing this? And then
 322 we would be like no, but it's because of this and then we just sort like pulled
 323 back and let the process be. You can't fight really either because you feel

324 others know more. It was a bit hard, but I guess everybody has a way of dealing
 325 with it.

326 JvD **Different group dynamics.**

327 JvD **When you think of empathy do you think it's something that is more in your**
 328 **mind or in your body, or is it more in the way you interact?**

329 S3 Interaction and also in the mind.

330 JvD **So do you like know empathy, or do you do empathy, or do you feel it inside**
 331 **yourself?**

332 S3 I think you just feel it. I don't know or see it. But then you feel, like if you
 333 approach a person and then they give you a cold shoulder or something,
 334 immediately you know you are not welcome here or you're not valued here. So
 335 sort of you can just feel it you can really ...

336 JvD **Is it body language?**

337 S3 Hmm ... it has to do with body language perhaps or also just space maybe.

338 JvD **Do you think it's something that can be taught and learnt – or is it just innate -**
 339 **like do some people just have it and some people don't have it?**

340 S3 Hmm ... I think everybody has it - they just probably don't know if they do and
 341 some people maybe just relate in more ways than others do. I don't know if
 342 you can learn it, but I think you can sort of just observe others and then you feel
 343 "oh, I like the way she acts" or "be".

344 JvD **Yes.**

345 S3 Maybe I can also try and be like that.

346 JvD **So it's not something that you can stand up in the classroom and like:**
 347 **Number 1 you must do this; Number 2 you must do that. You think it's**
 348 **something more you can pick up by observing somebody in action maybe?**

349 S3 I think so. I think you can't teach people to be nice.

350 JvD **Ja.**

351 JvD **How does empathy – connecting with someone or imagining yourself in**
 352 **someone else's shoes – affect the way in which you listen to them?**

353 S3 Yes, it does. Like I said when the community, you know when they were talking
 354 about their problems and wanting their problems solved you imagined yourself
 355 in the community or their place and then it helps you sort of see things from
 356 their point of view. You understand better then when you are on the outside.
 357 So I think it's very helpful when you are working with a whole community, and
 358 when you are working with people or when you are working with this kind of
 359 approaches – like the participatory approach. Because you don't want to go as
 360 a power-hungry person or the one who knows it all. You want to come down
 361 and be on the same level as the people and see how you can communicate with
 362 the people.

363 JvD **Did you feel like that sense of movement ever, like listening intently,**
 364 **imagining yourself in their shoes, and then also kind of thinking this would be**

365 like useful to apply to you know that kind of process?

366 S3 Yes. I think happened a lot because when we visited the community and when

367 we were doing all these activities, at the same time I was thinking, this will be

368 helpful for my research. And then I go back and sit and think, oh, I think I

369 should be doing this – you know you connect and then you disconnect.

370 JvD **Ja, you're like connecting and disconnecting – so it's this shift in and out.**

371 S3 Because you are a researcher and you are not only a researcher now in this

372 process. You are a researcher in many other projects or many other processes,

373 so you sort of just sit in, relate, listen, reflect, come back ...

374 So there's a movement that happens there.

375 JvD **How conscious were you of your body in the process like its positioning, body**

376 **language, sensing in the participatory design process?**

377 S3 I think I was. I was because first of all it was cold ...

378 JvD **Yes, it was very cold. When I asked Isak this question he said like ja, I was**

379 **conscious all the time, I was freezing all the time.**

380 S3 I was kind of cold and at the same time you don't want to over-dress because

381 you are going into the community. And then you don't' also want to um, dress

382 like the people in the community because that way you would be insulting them

383 JvD in a way.

384 S3 **So you were conscious of what you were wearing?**

385 Yes. And also, when you speak you don't want to talk too much about what you

386 know you want to talk about current subject/ discussion, and then you also

387 want to speak at the level of the people. Because as much as you want to be

388 part of the process and everything, you can't really forget the fact that you have

389 more knowledge and more exposure to other things, you know, than some

390 community members. So you have to be conscious.

391 JvD **So did you ever try and position yourself or were you conscious of how you**

392 **positioned yourself in the space?**

393 S3 No. But sitting maybe hand gestures and stuff – you can't scratch your hair -

394 you had to sort of just be ... I don't know how do you say it? Just not too out

395 there.

396 JvD **Respectful or ...**

397 S3 Yes – respectful.

398 JvD **OK.**

399 JvD **How did the change of environment – from classroom, to the NGO base, to**

400 **the different communities affect your identification with those that you were**

401 **designing with?**

402 S3 Yah, I think a positive one because you can be bonding with someone in a

403 specific environment, but then if you go together to another environment you

404 bond more strongly because you are experiencing different environments and

405 different people and different things. You are not just confined to this one

406 environment.

407 JvD **Yes.**

408 S3 So I think it helps to get out of your working environment. And also I think for

409 the Health Provider it was nice to have people working with, as opposed to her

410 working alone in the field all the time.

411 JvD **So it actually must have been quite nice for her to have company?**

412 S3 Yes.

413 JvD **Where do you think most of the learning took place?**

414 S3 In the community.

415 JvD **In the community?**

416 S3 Yes, because the things we were learning in class are things you can read about

417 on your own. Not experience. But then in the community we were able to be

418 in the process and ideate and shadowing and all those cool activities. I think for

419 me the community was more fun. Because the other stuff that we learnt in

420 class - yes it was nice for someone to point out the important stuff about

421 service design or community based research, and whatnot. But I think if I have

422 the time and sit and look for this information I can get it. I cannot get that

423 experience of shadowing someone, to speak to a guy about um, using condoms.

424 JvD **Or maybe male circumcision, or whatever?**

425 S3 Yes.

426 JvD **Were there any moments where you felt yourself trying to “fit in” with the**

427 **people around you and their environment?**

428 S3 Well when we went to the taxi rank we couldn’t speak the language and the

429 Health Provider was communicating more in their language, but they can also

430 speak English, but they preferred to speak ...

431 JvD **Afrikaans?**

432 S3 No. Xhosa. So in a way when you feel like you wish you could speak their

433 language because there are times when they look like they’re speaking of

434 something more interesting than what you think it is. You’d want to know the

435 language so that you can be part of it you know.

436 JvD **Ja.**

437 S3 And then I think the other people also felt like being part of it because they

438 always stay in the community and always do the same things and they always

439 see the same people. So when they see new people they feel like oooh OK nice

440 – I want to hear what it is about. Because you’ll see you’re talking to this guy

441 and others will start to come around and then they’ll start contributing.

442 JvD **Ja.**

443 JvD **Were there any moments of awkwardness or disconnect, when you felt**

444 **physically or emotionally uncomfortable?**

445 S3 No. I would have thought that because we were talking about sex and the use

446 of condoms and all that it would be sensitive and people wouldn’t want to

447 speak to us, or there would be giving less information. But they were more
 448 open than we were.

449 JvD **Yes.**

450 S3 It was like oh OK.

451 JvD **Ja. I can just remember one moment with Isak's group with the other two**
 452 **guys when they suddenly came to the realisation that we're actually talking**
 453 **about sex here, and we even not talking about sex or asking each other like**
 454 **you know who uses a condom here? And then everybody was sort of like**
 455 **blushing and not wanting to talk.**

456 JvD **But you're talking to complete strangers you know and asking them those**
 457 **kind of questions and sort of like what gives you the right to ask those**
 458 **questions even.**

459 JvD **Did you always have a clear understanding of what was happening in the**
 460 **participatory design process? Can you think of moments of confusion and**
 461 **partial understanding – how did these unfold?**

462 S3 Yah. The theory was you start with the community and then you ideate with
 463 the community, and then you solve the problem with the community that's
 464 how I went in. But then when we went in the community we were on our own
 465 not with the community. I know that the Health Providers in themselves are a
 466 community, but then one Health Provider will not represent their community
 467 enough for us to say we've worked with the Health Providers' community. So
 468 for me I felt like OK I don't know if it's just participatory design that we're
 469 following or maybe we're also using user centred design approach. And the
 470 service design I am not very familiar with everything in it. So I don't know if it's
 471 just participatory design or is it also user centred design and service design. I
 472 didn't know where to draw the line. I didn't know when it was everything at
 473 once. I didn't know when it was participatory design. So for me in a way I
 474 would say it was community based research where we used participatory
 475 methods, service methods and user centred methods.

476 JvD **I would say that that is what it looked like.**

477 JvD **In that design process was everything always clear?**

478 S3 It just sort of went with the flow although I should say that because the group
 479 members have different experiences, so some of us knew more than others. I
 480 for one didn't know what was supposed to happen, but well things just fell into
 481 place I guess.

482 JvD **Yes and that was fine?**

483 S3 Yes that was fine.

484 JvD **Another question which relates to that - were there any moments where you**
 485 **felt you needed to just act spontaneously and "wing it"?**

486 S3 Yes. Yes, like when we were shadowing the Health Provider you know when
 487 you shadow you mostly just observe and just look at what he is doing and

488 whatnot. But then I felt like we need to ask questions here because maybe he
 489 is talking about whatever he wants to talk about with the community member.
 490 But then I want to find out more, so we would ask the Health Provider stuff.
 491 We would ask the Health Provider to translate and then he would try to do that.
 492 And then also when we went in the community we were walking around and
 493 then we were looking at the community, but then we know we are dealing with
 494 condom use and health information. But we were also looking at how they
 495 structure, how they live, why do they have double-storey houses and we found
 496 out it's the Government and everything.

497 JvD **Ja.**

498 S3 You know so you get to discover a whole lot of other things, not only what you
 499 go in looking for.

500 JvD **Sort of unexpected stuff as well.**

501 JvD **Were there any points when you felt like you might be overstepping a**
 502 **boundary of some sort?**

503 S3 Yes, because I feel we did not consider their things, because this is a very
 504 sensitive topic. And we spoke to a 15 year old and I believe that these people
 505 need parental consent when you talk to them about sex. But how do you draw
 506 the line when they're already using contraceptives and they're getting
 507 injections and already involved in these activities? Where do you draw the line
 508 and say, these young people you can't talk to them about sex – if they know
 509 about it and they do it?

510 JvD **Is it out there already maybe?**

511 S3 Yah. And also because of the sensitivity of the topic when you speak to elders
 512 sometimes it's not so nice when young people talk to elders about sex. I think
 513 it's always nicer the other way round.

514 JvD **Yes.**

515 S3 So speaking to the elders was a bit ...

516 JvD **You mean like a bit disrespectful in a way?**

517 S3 Yah, sort of in a way - yes. Because you are asking them about condom use –
 518 what right do we have to ask these people whether they use condoms?

519 JvD **Do you think that your group also guided how and what kind of questions**
 520 **were asked? So it's kind of like the group is doing that, so it seems to be OK**
 521 **within the group so therefore it's OK?**

522 S3 Yes. For instance if we're interviewing a person and one group member asks a
 523 question, the next group member will ask a question that's similar to that
 524 question and it goes on like that. There is never really a moment where you
 525 find that I ask this question about condom use and the next question is about ...

526 JvD **Something back there?**

527 S3 Yah. It's related to sex and it's just surrounding that topic because maybe we
 528 know that is where we are supposed to concentrate and that is what we are

529 supposed to do.

530 JvD **What kind of guidance would have been useful on how to “be” in your**

531 **community interactions?**

532 S3 I think when you are in the community you sort of just go in familiarize yourself

533 with the community and just try to be part of the community. And then when

534 you communicate or interact with the people you at least have an idea of what

535 they do or where they are coming from and what their experiences are or how

536 they live their life every day. Then at least when you ask questions or when you

537 interact with the people you don’t go in as if you don’t know. You go in with a

538 little bit of knowledge and they will understand and give you the kind of

539 information that you need because they know you are genuine maybe.

540 JvD **Ja.**

541 JvD **And how do you think time impacts on whether you have some kind of**

542 **empathy with somebody? Does it impact? Like if you have to do something**

543 **quite quickly and you’ve got a process that you need to get through – does**

544 **time inhibit things in any way?**

545 S3 Yes, because a rushed process is not ... OK, at times it’s bad and at times it’s not

546 so bad, so sometimes you don’t really know.

547 S3 If for instance you are dealing with the elders you cannot rush them – then if

548 you have little time you can’t rush them, so you might end up not getting the

549 information you need or not going through all the processes you need to go

550 through. So time it does have an impact. But then when you are working with

551 another group of people maybe they don’t mind being rushed. So you can’t

552 really say, but then I think it’s best to plan and organize everything and allocate

553 enough time to go through the whole process.

554 JvD **And I’m finished. Have you any further comments or questions that you’d like**

555 **to make?**

556 S3 Hmmm ... um, I would probably just say that I think the best way to learn is to

557 experience. And for empathy, I don’t think you can teach it to anyone, but

558 perhaps we could just give them pointers and they can see what they can do

559 about it.

560 JvD **Ja. Cool ... thank you very much!**

Appendix G: Interview Transcript (S4)

Interviewee: Student 4

Interviewer: Jill van Dugteren – VOICE 064

Date: 21 June 2013 Duration: 1:58:56 minutes Place: Cape Town

- 1 JvD **So just to start off with um if you reflect back on the course, which now seems**
2 **like ages ago, but it wasn't hey, it wasn't ...**
- 3 S4 It was a couple of weeks ago
- 4 JvD **Ja, it just suddenly seems like in the distant past, but anyway ... are there two**
5 **sort of key experiences that stood out for you? If you think of like key things**
6 **what you've really remembered about the course.**
- 7 S4 What I've really remembered about the course is the, the walking in the
8 community.
- 9 JvD **Ja.**
- 10 S4 That's what interested me, interacting, going into the people's homes. Um, and
11 interacting with them that's the one big thing that stuck out and comes first to
12 my mind. And second was that um the techniques that we were, that we were
13 learning um it's what stuck out with me is how we re-applied them in their
14 lives. How it doesn't it always go to plan and why it's designed the way it's
15 designed – that's the two things that stuck out for me.
- 16 JvD **OK great!**
- 17 JvD **How significant was your prior knowledge was, your disciplinary expertise, in**
18 **relation to the focus of learning in this course? How big a role did that**
19 **discipline knowledge play in what you ended up doing?**
- 20 S4 More likely, more likely than not it kind of tarnished my perception of going
21 into the course. Myself and a lot of other IT students are, are ... we like to
22 logically come to, to a solution and when we were told to clear our mind, not go
23 in with anything, it was difficult for us and you can see it in a lot of the outputs
24 that we came out with. It was, it was um it was all ICT based solutions, but it
25 was strongly based on our prior knowledge.
- 26 JvD **OK.**
- 27 S4 Mine, I don't think had a big influence when it came to that though I moved
28 focus on communication because I come from a communication networks
29 background, so I focussed rather on the communication side of things, than the
30 anthropological side of it. I struggled to forget about the, I struggled to think
31 oh, there's a mobile solution and I actually threw that out a couple of times in
32 the session.
- 33 JvD **Ja.**
- 34 S4 Mobile solutions ... it's needed to get a process because I mean we had to come
35 in with our prior knowledge, but um participatory based we don't have to use it

36 to control we must just get there, throw up an idea and help them come to a
 37 solution.

38 JvD **So you did feel like you had to clear your mind?**

39 S4 I did feel I had to clear my mind.

40 JvD **Of your disciplinary expertise. And was there anything that you felt further
 41 than clearing you mind that you almost had to “unlearn”?**

42 S4 Yes.

43 JvD **An approach or what ...**

44 S4 Um, well.

45 JvD **How would you describe it?**

46 S4 Well again um, I am learning a lot of methods in a short period of time – not
 47 methods approaches and um, in that two weeks we learnt um, an approach
 48 called the double diamond approach, and we learnt um, a user-centred
 49 approach that Shaun taught us.

50 JvD **Yes.**

51 S4 And um going in with, going in with that um, that definitely effects, I think it
 52 definitely affects the outcome. I mean if I, if I had no prior knowledge and just
 53 going in there I think I would have, I would have still came out with something.
 54 I don’t think, I don’t think I needed to know anything before going into the
 55 course.

56 JvD **OK, you could have gone with nothing.**

57 S4 I could have gone with nothing.

58 JvD **And you would still have been able to come up with something ...**

59 S4 I would still have been able to come up with something with the community.

60 JvD **OK.**

61 JvD **How would you define empathy? What comes to mind when you define
 62 empathy?**

63 S4 Um, empathy feeling with um someone else.

64 JvD **If you had to draw empathy, not like a big drawing, but just a very quick
 65 sketch what would you draw?**

66 S4 Mmmm ... I would draw ... two hearts like (sketches)

67 JvD **OK. Goed.**

68 JvD **If you had to enact empathy, if you got empathy card and its charades, what
 69 would your enactment of empathy be to try and communicate what it is?**

70 S4 It would be, it would be, um one stick figure leaning into another stick figure
 71 that’s crying.

72 JvD **OK. So if you had to enact it in some way?**

73 S4 Um, it would be hand like on the shoulder leaning in empathy.

74 JvD **OK. Goed.**

75 JvD **Which of these cards do you identify with more strongly in terms of empathy?**

76 **They are labelled a, b, c, whatever, but they’re not necessarily having to be in**

77 any order. You just need to read through them and see which of these are
 78 more what you would define empathy with? And if you feel that nothing
 79 quite gets what you think, then I can also make one for you if you'd like. So
 80 you said feeling ...

81 S4 Yes, feeling. So um ...

82 JvD **But there might be something else here as well – just slightly different**
 83 **wording really. So if you wanted to pull across ... you know ... um, one or two,**
 84 **or however many, which would those be?**

85 S4 I think, um ... let me think ... feeling in relation to another person is that my
 86 feelings in relation to your feelings?

87 JvD **Or having a feeling of being in relation to another person**

88 S4 I like this one better.

89 JvD **OK, the “attuned” one.**

90 S4 Ja. I don't think “bonding”. I'll stick with those two.

91 JvD **Those two and none of the others. OK.**

92 JvD **In relation to your course, you had sort of like different levels of connections**
 93 **with people. You had the group as a whole, the participants in the course,**
 94 **then you had your group members, then you had some kind of connection**
 95 **with the health provider, and then you also had with the community**
 96 **introduced by your health provider. So you've got different kind of levels**
 97 **over there. In relation to these over here, where would you think that you, if**
 98 **we say look at your participants within the course, feeling a connection with**
 99 **them or feeling attuned to them, can you think of any moments where that**
 100 **happened? If you think of the course and how the course unfolded. I don't**
 101 **know if you can remember what you did sort of on your first day when you**
 102 **got there, introduced yourselves, you had the narratives? If you think back**
 103 **can you think of any moments when you had that connection, that feeling of**
 104 **empathy or feeling attuned to your group members?**

105 S4 Um, with the first exercise of us introducing ourselves, I feel a lot of people,
 106 some people took some effort into just presenting what they are and a lot of
 107 people took a big effort into showing themselves and a lot of emotion came out
 108 I think. Hedvig broke down and I was very empathetic. Mark's poetry was very
 109 ... I could feel what he was talking about and um, Mustapha, his life story. I
 110 connected with everyone through that and I'm not sure through my telling my
 111 story, the same effect, but I am sure if I connected with a few people it would
 112 be on platform that it happened.

113 JvD **Ja. Because of what happened or because it was the first thing or how ...**

114 S4 I think it is, I think it is humanising people. It's like I don't know you from a hole
 115 in the wall and getting to know you makes me a bit more comfortable with you,
 116 makes it easier to work with and um, when you there you are in a different
 117 environment, especially on your first day when you want to know what it's all

118 about. But, um, once that ice breaker happened ...

119 JvD **So you are kind of primed for it in a way**

120 S4 Ja, once that happened it just clicked with everybody and we started linking to

121 people that we felt a bit more attuned to and the lunches it happened a lot,

122 who we'd sit with and how we'd interacted with the people. That's all specific

123 to the people, but it helped. If it wasn't for that I wouldn't know that um, I

124 would know that Mark is a very intellectual, poetic kind of guy and I wouldn't

125 know um, that Mustapha has such a deep background. And so, as participants

126 in a course that beginning session was important.

127 JvD **Ja.**

128 S4 What solidified it was putting us in a small confined space like a taxi.

129 JvD **Yes.**

130 S4 Or when we sat and we actually listened to each other's connections and

131 listened to each other's questions and um, it all started coming a bit more clear

132 on why we are all here. So, in that way that's how I felt we connected.

133 JvD **And the other members of your smaller student group? Obviously there's the**

134 **initial connection with them as well there I am sure. How do you feel that**

135 **those kind of connections happened and feeling attuned to your group**

136 **members?**

137 S4 Um, I was the only guy in my group.

138 JvD **OK. Were you very aware of that?**

139 S4 Ha, ha, ha ... I was actually very aware of that, um, but they are very strong

140 opinionated women. Khafilwe, Tehri and Hedwig are all very strong

141 opinionated women and to keep up with them, I also had to keep up with them,

142 it was um, was exciting – I won't say a challenge, it was exciting because it kept

143 me on my toes. They all had their strengths. Tehri came with a lot of um,

144 experience and at the time I think we all sheltered under that experience and it

145 stifled a lot of creativity initially, but then later as we started coming through

146 the course and learning ourselves we came, the three of us also had a separate

147 bond, besides Tehri who was sheltering. We kind of learnt a lot in an

148 accelerated space so that we can have our opinions heard, so when we did and

149 another frustration also from Khafilwe's side, we started venting and arguing

150 and throwing our ideas and defending our ideas and that's also a valuable thing

151 we learnt in our group dynamic. We learnt how to work with each other

152 through that barrier and that barrier bonded us. It escalated and escalated and

153 escalated until a point where our influence was all to a level where I knew that

154 Khafilwe would come with a lot of arb ideas, Hedwig would come with

155 creativity in her drawings, I would throw my own ideas in, and Tehri would kind

156 of put it all together. Quickly get us moving so we all worked well together in

157 our group dynamic because of that accelerated, being pushed to have to

158 achieve these little projects, those timelines, I think that was important.

159 JvD **So the time issue was a big thing?**

160 S4 Yes, that whole I can't believe we're doing this all in two days kind of thing. It

161 got us up and got us going and we needed to get it done.

162 JvD **The pressure ...**

163 S4 The pressure was good.

164 JvD **And as far as roles, um, roles weren't necessarily assigned to group members**

165 **at all. There was no mention of roles really. Did you find that people**

166 **automatically organised themselves into roles or not really, or how did it work**

167 **with your group?**

168 S4 Naturally. I think naturally people fell into their roles depending on their

169 personality. I know the Trifecta Group, they were all strong personalities, I

170 think Luna not so strong as Isak and Mark, but they formed their own dynamic.

171 With my group, um, we were all strong. I think that Khafilwe was a bit quieter.

172 We fell into our roles. It wasn't easy with our group as I explained because we

173 had already a big, strong character. And then we had the three young guys

174 coming in. And, once we accelerated our growth and our voices were heard we

175 kind of bonded and that's how we fell into our positions.

176 JvD **In relation to your community representative, so you worked strongly with**

177 **Sonja, that connection and that feeling attuned to are there any others of**

178 **these that you would apply to that?**

179 S4 I would say that I identified a lot with Sonja ...

180 JvD **So (b) with Sonja?**

181 S4 I would say that I identified with Sonja. When I met her she didn't know, she

182 thought I was, I remember in conversation with her, she thought I was 21, she

183 thought I was her age. I don't know if that helped her bond with me, but my

184 bond with her was because she was 21 and walking in this community and she

185 was very brave. She spoke with people so strongly and they listened to her, and

186 um, she was doing something good. I liked that and that's why I bonded with

187 her empathetically. And also, um, I don't know I think our culture came into it, I

188 think we have a similar culture even though it's not the same, it's a similar

189 culture.

190 JvD **There was a connection ...**

191 S4 There was a connection like that, a connection that I had with her that my other

192 group members didn't have.

193 JvD **Ja. And, you could understand the Afrikaans ...**

194 S4 I could understand the Afrikaans.

195 JvD **Which none of the others could understand?**

196 S4 Which none of the others could understand and I was aware of that, that was

197 the thing, I was aware of that. And I knew that, um, there was two Namibians

198 in our group, Mark was Namibian and Mark could understand clearly because

199 they speak Afrikaans there as well. But still, even though he would come to me

200 and ask me like you know “what happened, what transpired?” The language
 201 was definitely something that helped identify with her. I went with, if I come to
 202 think about it, I spoke to the President and I couldn’t be as empathetic with
 203 him. Gideon I could because Gideon had a more superseded role, he was the
 204 organiser and we were well aware of that as well, if you weren’t aware of it and
 205 thought he was one of us, I’m sure a lot of us would have been empathetic with
 206 him as well. No, I’m glad we stuck with Sonja. We had a good experience, good
 207 experience and I liked that community as well.

208 JvD **Ja, so that worked well ...**

209 S4 So that worked well.

210 JvD **The community through Sonja, which of these would apply to them do you**
 211 **think in terms of empathy?**

212 S4 Um ... this one.

213 JvD **That one? So imagining yourself in the shoes of ...**

214 S4 I think this was because of, because of the poetry we were using. I wanted to
 215 get into the mind of the participants or the user and I didn’t want to solve, I
 216 didn’t want to get a solution or anything, I just wanted to maybe expand on
 217 something that’s maybe troubling them or maybe can build from that. And the
 218 way I empathised with them was that I asked questions like “what could
 219 improve your life?” or “what could make it better?” and I did that because I
 220 tried to imagine myself in their shoes. Eventually I did feel the teachers like it
 221 felt attuned and connected with them on that level, but I tried to first go
 222 through this process before I identified with them and connected with them. If
 223 I could take it as tears.

224 JvD **Ja. So, I suppose more physical before it almost become essential hey?**

225 S4 I think it’s mainly because the relationship, the relationship that I knew the
 226 relationship that we were going to have was going to be short.

227 S4 And because of that I could be a little more, not withdrawn, but a little more
 228 confident with them because I knew that I wouldn’t be seeing them again, or I
 229 wouldn’t be interacting with them again. So I would go in and ask a little more
 230 obtrusive questions, than if I was a bit more, I knew I was going to see them
 231 again and build a relationship with them. Maybe I was a bit less sensitive to
 232 them I think.

233 JvD **Because of the time factor?**

234 S4 Because of the time factor and I knew I had to get results ...

235 JvD **So it’s driven be that a little bit ... ja.**

236 JvD **How did the different interpersonal dynamics within your group affect the**
 237 **way in which you related to other people and the broader, actual group, the**
 238 **health provider and the community?**

239 S4 Of course it does, of course it does, um ... in our group dynamic we had bonds
 240 and relationships and shared stories, which separated us from other groups,

241 which had their own individual things and we were aware of that. We were
 242 also aware that we were working on individual presentations that are validation
 243 of our work or our combined minds and that'll be judged or marked separately.

244 JvD **From the rest of the class ...**

245 S4 So that created competition, created a competition. Yes, we knew we were all
 246 there for the same reason, but I know my reason, like individually mine was to
 247 learn an approach. Tehri's, I think she says she needs the credits. Khafilwe's
 248 says I needed the experience. So we each individually had our own reasons and
 249 as a group we wanted to show our work or combined thought and every other
 250 group wanted to, and then together we all wanted to see how this is going to
 251 come out, this user-centred design was going to come out. If I now come back
 252 to how our group members related with participants in the course it was
 253 competition, good competition, because we motivated each other. Individually
 254 it was the group dynamic of getting your thoughts heard in the project so that
 255 you can put your name on it and can say I can see my work went into here with
 256 a group of people. And um, if I think about our group interacted with our
 257 health provider, with the health provider it was ... Tehri asks a lot of questions,
 258 um, Hedwig would explore and see a lot. Khafilwe was I think she was culture
 259 shocked, she came in there she was very quiet and she's not a quiet girl, she
 260 likes to chat. But um, how we dealt with Sonja I think we all bonded with her
 261 mainly because I was in a group of females and they were all females, so I felt
 262 like ...

263 JvD **And then you had that other bond with her ...**

264 S4 With her, other bond with her. So I was thinking OK we kind of have a good
 265 harmony and we knew what we worked for and she took control when she
 266 needed to and we took control when we needed to, um, and that brings me to
 267 how we worked with the community. And when we were walking through the
 268 community as a group we all wanted to, we were all, I think when we were
 269 walking on our first walk we were open, we didn't know what we were going to
 270 see, we were shocked and just going around it was all very touristy until reality
 271 came in and I think we were walking with Heike and she said something like um,
 272 "those dogs are so cute" and Sonja said something like, "Oh I hate dogs, I am so
 273 afraid of dogs that's one of my biggest threats" and it became one of our
 274 threats.

275 JvD **Yes.**

276 S4 And then suddenly we became very aware of where we were and watching
 277 where we walked.

278 JvD **So you don't get attacked by dogs or something ...**

279 S4 No. And then, and then we weren't aware of the people, we were desensitised
 280 to the people until there was that one time where we were hunting for to give
 281 this guy advice that we were referred to by his girlfriend, and we didn't think

282 twice that this guy was a drug dealer, that we were going into a drug den and
 283 he might have connections and they don't know who we are and they might
 284 think we're police, or whatever and our safety wasn't a concern. So how we
 285 dealt with, how us as a group dealt with that was exciting. And actually I don't
 286 think it was with my initial group members, that was with a mixed group, that
 287 was with a mixed dynamic and I think that goes into a category of participants
 288 as a whole in the course where we all knew what we wanted to achieve, we all
 289 wanted to get his message out, but our safety was, our safety was ...

290 JvD **Wasn't a concern ...**

291 S4 It was a concern after the window broke and shattered and we were all like I
 292 am very much aware of where we are, come let's go find the taxi. I think very
 293 soon after that we found a taxi.

294 JvD **Did you need to create or establish a common language in order to interact
 295 and make connections? Explain.**

296 S4 Yes, on so many levels. With our immediate group members I noticed that I can
 297 speak a bit more freely with Khafilwe and Hedwig and I can't speak more freely
 298 with Tehri because I think she has a more assertive nature, so I think I would
 299 feel that my opinions would be challenged. Sometimes when I want to get my
 300 thoughts flowing I don't like opinions to be challenged as they are coming out.
 301 But, she did teach me, what she did teach me without knowing was that it's
 302 going to happen anyway and you've got to deal with it and you've got to learn.
 303 And as a researcher you are trying to argue my point continuously or my
 304 research continuously and it's helping me with that, so I'm learning that still.
 305 The language like I said that was the only divider I could see, that's myself and
 306 the two ladies, and myself and Tehri, the language that I had to adapt.
 307 Otherwise I am a very friendly guy, we chatted and it was nice. With the entire
 308 group, strong personalities, there was a lot of individual strong personalities
 309 that came out. Um, you know Mr Alfonso Banu, he was a strong personality,
 310 but I think the communication was a cultural one, as well as a language one,
 311 which made it very difficult for me to want to go speak to him. I did make an
 312 effort though and actually at one point I said, "Your drawings are very useful
 313 tools for you and I think we should use it" and at the end of the day he used it.
 314 I think um, Cynthia's group was very quiet, I'm not sure why they were so quiet.

315 JvD **Ja, that group of all the groups somehow I didn't have a connection with them
 316 I just missed them. In the community stuff there's only a few places you can
 317 be and somehow I never got to them and so, of the groups I am looking at,
 318 that one I probably won't look at just because I didn't have enough contact
 319 with them.**

320 S4 I think um

321 JvD **They also had absenteeism ...**

322 S4 They had a lot ...

323 JvD **They had Reiko not being there, they had the other Botswana guy ...**

324 S4 They had Gideon in there as the group's strongest member and I think a lot can

325 be learnt from that dynamic, a lot can be learnt from that dynamic because

326 they are the unstable group. The one we don't, the one that's going to veer off

327 if we wanted to research on that. I would probably have another group like

328 that again, but make an adjustment if I had to do the course again. But the

329 other groups I think they have all done well and the way I communicated with

330 like, after we did that initial ice breaker, the way I spoke to certain people you

331 could see was different. Lunar and I, we have a different relationship because

332 we share a supervisor, so we know each other from way back, but after he

333 presented I kind of was a bit more friends with him our bond grew, so I knew I

334 could speak to him like that. And Mustapha as well, a great guy, I could speak

335 to him – if I see him now I'd speak to him for an hour and we'll open up and I

336 learnt a way of communicating with him also.

337 JvD **So, a lot's got to do with communication hey?**

338 S4 A lot's got to do with communication because well, I felt I had to adapt my

339 approach with a lot of people because it's the first time I'm in a group of

340 participants on a course where they are so varied in culture.

341 JvD **Ja. Ja. It was something that I wasn't expecting at all.**

342 S4 A lot of the times I had to stop myself thinking, "why are you doing that?" it's

343 not normal and then I thought, "I don't understand", it would be ignorant for

344 me to think that that's not normal. It might be normal for, what's that lady, the

345 lady from Botswana? She danced, I can't get her name ...

346 JvD **The Namibian lady, um...**

347 S4 She also danced, um, it was Veronica ... what was her name?

348 JvD **It was, um, what was it? It was something with ... the name's gone out my**

349 **head. Victoria. Victoria. Yes, that's it!**

350 S4 I kept on thinking back that one picture that she showed me on where she

351 stayed and then the guys kept on coming back to me and telling me that in

352 some cultures they have two homes, they have a city home and a traditional

353 home. I kept on thinking I have to experience in this and I kept on thinking

354 there's so much different cultures in here and at the end of the day there was

355 this one thing that we were all trying to achieve and that is what I think kept us

356 bonded.

357 JvD **Ja. The goal – the purpose ...**

358 S4 The goal was always there because there was always a rush to achieve. In that

359 way the time facilitated the goal, which bonded us.

360 JvD **Ja. Ja, so that gives it purpose.**

361 JvD **I think most people have agreed and you'll probably too, that having your**

362 **Health Provider over here was a help in connecting with your community, as**

363 **opposed to going in cold?**

364 S4 Yes. Yes, I agree.

365 JvD **Was there any way you saw the Health Provider or group members with**

366 **strong character hindered your connection with the community members?**

367 S4 Yes. I feel like they, they ... if I have to be honest with myself they did hinder,

368 they did hinder. As much, because my opinion is so overshadowed by how

369 much they helped us get into the community, to rattle people and I kept on

370 saying to the guys, "I don't think I can do this without her" because she walked

371 up and approached them. A lot of us have difficulties doing that with our own

372 family, friends and people around us just going to talk to them.

373 JvD **Some of the issues you're talking about are hectic issues.**

374 S4 If you're not from the same culture and if I hadn't to speak to them in Afrikaans

375 and I'm sure if I had to go to the Xhosa village and speak to them in their native

376 language I wouldn't have been taken seriously. It wouldn't have happened if it

377 wasn't for them, but I think at the same time if they weren't there and we had a

378 longer period of time to make ourselves aware or ourselves a fixture in the

379 community we would have come up with different, or even better or worse

380 designs.

381 JvD **Quite a lot of your concept development with Sonja and later you spoke with**

382 **your community and there were quite interesting things that came out of**

383 **there that weren't necessarily what Sonja was saying.**

384 JvD **So you get different insights, but I guess it's also the notion of you speak to**

385 **one person, it doesn't matter who it was, you'd have got a view point and**

386 **then ...**

387 S4 We'd have expanded on that. So I think the way it should have worked is to go

388 out and get the participants, willing participants who are aware of it already, go

389 fetch them from their home, like we'll select them and bring them in to a

390 confined area where you throw out what you're trying to achieve and then try

391 to get to that point together. To design something beforehand and then go out

392 and get an opinion on that design is not user centred design it's a different

393 approach. I don't like that, but the idea was what we could do well with the

394 weather conditions and time ...

395 JvD **Ja, absolutely the weather conditions and time, rain and ...**

396 S4 Rain and willingness of the community to come out and there was so much, it

397 was the perfect condition to kind of get all the negative stuff out so you can

398 learn from it.

399 JvD **Ja. It wasn't ideal.**

400 S4 It wasn't ideal – it wasn't ideal at all!

401 JvD **Often when you talk of empathy in terms of design, especially participatory**

402 **design where you need the participant on board, very often you talk of the**

403 **notion of the designer or what I've been saying to you now, is you**

404 **empathising, was there any time that you felt that you needed people to**

405 **empathise with you? Were you trying to get them to like you, to connect with**
 406 **you and to understand you?**

407 S4 Yes, like I said in the beginning of the interview I felt something for the other
 408 people's presentations, but I wonder if they felt anything from mine

409 JvD **Were you wanting to, were you trying to?**

410 S4 Yes, I was trying to get them to relate to where I come from and my culture,
 411 which was clearly guided in the course in what we had to achieve.

412 S4 But, the sub-level of that exercise was to bring out who we are in our unique
 413 way, so dancing, presentations, showing picture, videos, that was all clear
 414 there. I think um, after the presentation occurred I did want to go out and get
 415 people, not to be empathetic, but just to chat to them and make a connection.
 416 If they weren't interested I would go on, there's enough people in the group,
 417 and at the end of the day they would eventually come around and see my view.

418 JvD **In the group itself did you ever feel like I'm really trying to find out what**
 419 **somebody's saying, but also like I'm trying to get them to understand me and**
 420 **connect with me?**

421 S4 That was a constant battle, that was a constant battle with, um, all my
 422 members. There was sometimes I would wonder, I would wonder if they were,
 423 if they were taking me seriously. There was actually a day, um, where I would
 424 sit back and say I'm not touching this material because nobody's listening to
 425 me. But, there was also days when I would say, "hey, I'm running the show",
 426 I'm committing ideas and people are working with me, but that was later on in
 427 the course.

428 JvD **So that's quite dynamic hey? I suppose within a group ...**

429 S4 Everyone I think pulled their weight, although it wasn't about pulling their
 430 weight or anything, but it was a lot about the individual reasons of why we're
 431 there it came out very clear. I would sit there and I would say, oh, I never learnt
 432 about this before let me make a note, I would write it down, I would draw a
 433 diagram. I was very much aware and then Tehri would stand like I've got to get
 434 this done, I've got to get this done, I've got a meeting I've got to get to – this
 435 looks like a great idea, a great idea. And then Khafilwe would say, "oh no, but I
 436 think this would be a different view point that we could take", and then Hedwig
 437 would say, "I like this story, I like this bit here". So, the communication was
 438 challenging, but like I said that was only the initial design. I think after the
 439 second time we went everyone knew what level we were on and what we had
 440 to achieve and so that kind of unified all of us.

441 JvD **And something emerged that would not have emerged from you on your own**
 442 **do you think? Like if you hadn't had those different inputs from Hedwig,**
 443 **Tehri and Khafilwe?**

444 S4 Yes. Definitely, I feel like if it was my work and I'm going to be choosing my
 445 verses of poetry as an insert then, it wouldn't have been as accelerated, there

446 would have been a lot of times where I would have had to question what I'm
 447 doing. Where I had somebody like Tehri who kept on pushing for a solution and
 448 I've got someone creative like Khafilwe throwing ideas, and I've got someone
 449 like myself throwing in my own ideas, and Hedwig throwing in her own ideas. It
 450 was um, I don't think I would have come to that concept on my own. And I
 451 think the biggest influence on that idea was the health promoter.

452 JvD **Ja, and what they had to say ...**

453 S4 And what she had to say.

454 JvD **Next I want to ask you what you understand by participatory design?**

455 S4 For me, from what I've learnt on the course and researched after the course,
 456 participatory design is having the community or participant take control of the
 457 project.

458 S4 Take control of the project or eventually take control of the project and design
 459 a solution that would work with them with your scientific background to make
 460 that happen.

461 JvD **What about that process is the most beneficial do you think?**

462 S4 The fact that it would be useful. The fact that it would be useful. The fact that
 463 contextually there is a lot of cause and effect lines you can throw out, so you
 464 can rationalise it the way you want to contextually. But within a community
 465 specific to an area I can't say take my research there and apply it to my area in
 466 Athlone because it's a different community even if there are similarities. But if I
 467 would like to make changes then it would make sense to design my framework
 468 in that area.

469 JvD **Ja.**

470 S4 So that's a benefit.

471 JvD **OK cool.**

472 JvD **What do you think, I mean, that's kind of participatory design almost in
 473 theory and applied to practice, but how do you think that there were some
 474 ways in which didn't work necessarily? I mean that's what should happen.
 475 What did that grounding not necessarily equip you for?**

476 S4 I would say that the biggest influence was our biggest saviour – the health
 477 provider. I think um, a lot of the lessons that we learnt before going out about
 478 the design approaches influenced the way we had done things in the field. I
 479 don't think it was a very good idea to do such a brilliant presentation by Vikki of
 480 Service Design because the way she did it was so good and a lot of us took to it.
 481 I feel that if Professor Shaun did the same way of doing it and each had got
 482 their own references, then I would have been more inclined to go that way as
 483 well. The whole point was to learn a user-centred design approach, so with
 484 that in my mind I knew the first thing was to throw everything that I had learnt
 485 out of my mind, but subconsciously it's still there. So, I don't know if Vikki still
 486 has my posters, it has the double-diamond approach, another group had the

487 beginning section of the double-diamond approach, and from what I've learnt
 488 afterwards, the two different approaches share the same, similar,
 489 methodologies. I think that um, the change-agent, the health promoter,
 490 needed to take a backseat. I think the health promoter probably had to just get
 491 people in, like we thought the day before that she was going to get four people
 492 in as participants, she would get the people in and we had to do what we
 493 thought was what we were going to do as participatory design. But, on the
 494 ground like I said it was the rain, the terrible conditions, it was the time factor
 495 and it was logistics. A lot of logistics issues that prevented us ...

496 JvD **That prevented us ... Ja.**

497 S4 I think from Day 1, I think on Day 1 instead of just walking around and
 498 sightseeing, I think it um, had to be instilled, I don't know by some incentive
 499 that we had to look for problems or maybe told to be more empathetic to the
 500 community, but I feel that Day 1 was sightseeing.

501 JvD **And it could have been applied more.**

502 S4 It would have been applied more. Because closer to the end of the course it
 503 became rushed. If it was stretched out on Day 1 there and um, I think Day 2,
 504 the Friday was optional – I went there as well on that Friday ...

505 JvD **Yes, yes, everybody, most came, a few not, but most people were there ...**

506 S4 But again, I think it had to be incentivised to get – I could see it was a problem –
 507 I know Tehri jumped into one of her conversations that she had with two ladies
 508 and started asking questions and Sonja was apprehensive to let her go with it
 509 because she wasn't used to that. She wasn't prepared that we were going to
 510 ask questions. I think from her side we were just going to look around.

511 JvD **Maybe it is that whole notion of time, like maybe you needed to spend that
 512 whole day first with the health promoter and almost build a relationship with
 513 them before on the Friday, you could actually ...**

514 S4 Yes, yes. I think the first day was valuable in that and the second day had to be
 515 a go there on your own accord, I think it had to be more see what is wrong

516 JvD **Ja. Ja. Purpose driven or something ...**

517 JvD **How do you think design thinking happens collaboratively?**

518 S4 Hmmm ... um, I think um, social dynamics become very influential in that
 519 design. I think the one thing that would bring an artefact out would be that
 520 we're working towards something, which we are all working towards. But from
 521 my studies, from IT studies, I got a different idea of what design is – I see it as a
 522 building block to get to a solution, whereas Tehri would see it like a confluence
 523 of things to make something look a certain way, or an architectural designer,
 524 Hedwig, maybe a software designer may think of it differently, bring different
 525 elements in. And the group dynamic in design thinking would be throwing all of
 526 that together and seeing what comes out. I don't know about the strong
 527 personality coming out through, but you've just got to, if you don't get your

528 ideas voiced in that you won't be part of that design thinking.

529 JvD **So the social dynamic thing is significant.**

530 JvD **In relation to your experience of the course, who was the community?**

531 S4 Who was the community?

532 JvD **Hmmm.**

533 S4 The community was the few people that we saw and interacted with and you

534 guys, the participants in the course, and my group - that was the community. A

535 few people that we spoke to, the few people we saw, the children that was

536 running around, those all influenced our ideas, so that was my community.

537 JvD **What was the most difficult aspect for you moving from designing for, which**

538 **you've done before, to designing with the community?**

539 S4 Letting go.

540 JvD **Is it?**

541 S4 I think letting go. I think it was my training that I had to be a lot more

542 controlling. In my industry if a mistake happens it can cost a lot, so if you're

543 controlling you take it upon yourself if a mistake happens, it's your mistake. Co-

544 designing, letting go to come to a solution, it's almost like a double-edged

545 sword and I am going in and I'm saying take control - I know it should be going

546 this way, even if you know it's wrong. I'm not going to sit there and make notes

547 and say OK, based on your feelings I'm not going to go and do whatever. I'm

548 going to say you must take the steering wheel and sitting in the passenger seat

549 is very nerve wracking.

550 JvD **Is it?**

551 S4 Ja, that's the nerve wracking part.

552 JvD **So it's sort of letting go into that space where everybody can interact?**

553 S4 I think what I am trying to get at is at one point we were actually sitting looking

554 at each other and thinking are we going to come out with something?

555 JvD **Ja.**

556 S4 Because we didn't want to let our fate into someone else's hands. And we

557 thought are we going to come out with something? And that we had to fight

558 for us to go in and making the changes and come up with something eventually.

559 So it's the trust.

560 JvD **So that that space can ... Ja, you can step in, you can step out and someone**

561 **else can step in. And co-ownership was that tricky?**

562 S4 Yes, I came in and I know I already had a power dynamic in the relationship

563 because I was the researcher. So I thought I could flip the dynamic by making

564 them take ownership of it, but I also didn't want to give them the work to do

565 because then they think they're doing my job for free. And so, um, that's when

566 we came in and we threw ideas out first with them - and what we shouldn't

567 have done is do the design first – but when they came in we threw an idea out

568 with the magic wand gambit where we said, if we had a magic wand what you

569 would do?

570 JvD **Ja, and that worked quite well ...**

571 S4 And um, that worked quite well for them to take ownership. But then the girl

572 started to become very quiet and she was like I don't want to be here anymore

573 – I could feel that - and the guy was like I am going to answer the question,

574 because I'm just going to answer the question, so that made him a good

575 participant, but it also a bad one because I don't think he was empathetic to the

576 process. The girl was empathetic to the process because I think she didn't feel

577 like she wanted to contribute, but she also had a lot of personal experiences.

578 JvD **Do you think it's necessary to empathise with the community in order to**

579 **design with them?**

580 S4 Yes.

581 JvD **Ja.**

582 S4 You have to get their validation ... I'd say you have to ...

583 JvD **Buy-in?**

584 S4 You have to get their buy-in somehow. I wouldn't say its physical incentives,

585 but Sonja did tell us that that community particularly liked to receive things for

586 free. They're used to hand-outs, so buy-in was a bit tricky. We couldn't give

587 them a camera and say go and take photo's or say here's a R 10-00 answer

588 questions. So I think a buy-in would be an investment where they would

589 benefit in the long run and the project we would work towards would benefit.

590 So I think we circumvented that by saying um, we're trying to solve a problem

591 of, a big problem in the area, of HIV and AIDS. We trying to do this event can

592 you give us ideas.

593 JvD **So maybe it wasn't necessary to have that event upfront?**

594 S4 Yes.

595 JvD **You know because you needed that to hook people in a way.**

596 S4 I don't know if you remember - after we came from the initial walks – where we

597 had the design, we had like a trial run or proto-typing, and um, it was a horrible

598 day because it was so rushed, but um, I think that day was a mistake. I think we

599 need to go in with ideas, we can plan for it as much as we can, but I think it was

600 a grey area and I wanted to go in there, I wanted there to be a big change to

601 our idea, a fun family night. I think it was a bit corny, but I wanted there to be

602 this big change and I wanted someone to say "No, it won't work", I wanted

603 another person to say, "No, it won't work" so they could adjust it, but they just

604 went along with it. Because they went along with it I, myself, as the researcher

605 I thought I am getting data, but is it not valuable stuff. I can say, I could've told

606 them we will have a dog back-flipping and they would say that's a good idea,

607 but it's not realistic.

608 JvD **It's that notion of maybe something to do with the power dynamic of you, as**

609 **the researcher in the community, them agreeing with you because they want**

610 **to say what they think you want to hear.**

611 S4 Yes, I think that's one of the most valuable things I learnt through this
612 experience because we did that whole summit of what is consumer
613 participatory research.

614 JvD **Yes.**

615 S4 And um, I thought OK I'm going to go in and it's going to be quite easy because
616 there's steps, there's a 10-point plan to do this and it wasn't.

617 JvD **So maybe built into that for future would be something to do with um, right,
618 so what don't you like about this?**

619 S4 Yes.

620 JvD **Almost like rather than, do you think this will work? It's almost like um, what
621 do you think won't work here? And do you really think that's a good idea? So
622 that you almost draw them out.**

623 S4 Yes, yes, and at the same time you are teaching them – take on a background
624 voice.

625 JvD **Ja. Ja.**

626 S4 I was joking with um, I think I was joking with Mustapha and I said, “you know
627 what on Day 1 we should actually have taken everybody out and let them walk
628 in Cape Town Central and approach people, just talk to people and try to get
629 opinions.” I know from cold approaching um, in a job that I had long ago, was
630 that it's quite difficult to get the guts to go talk to people, but once you do it a
631 couple of times you get the motivation and it becomes easier. And I'm sure if
632 we had an exercise like that maybe on Day 1 going into the community with
633 Sonja we'd feel a bit more comfortable to approach and we'd understand the
634 body language side of it and speaking side of it and the communication and
635 how to be, how to be ...

636 JvD **The physical “beingness” so to speak ...**

636 S4 Like when you ask me, when you ask me, “what is empathy?” and I'd think OK
637 I'd heard about an empathy definition in a series that I watched or whatever.
638 It's not going to be as um, realistic as if I had some big kind of thing the night
639 before and I could relate to it and I had the experience to draw from. So if that
640 window was there on Day 1 to draw from all the experiences that you heard,
641 then the reference points in your mind in regard to the field, you can interact
642 with them better and get a different result. Because you as the researcher are
643 the only one who can change the data you can record.

644 JvD **Ja. No, I think that's very interesting**

645 JvD **What do you feel facilitated the participatory design process?**

646 S4 Facilitated like um ...

647 JvD **So like um, tools or methods or a kind of behaviour, or an attitude or
648 knowledge?**

649 S4 Um. Well ... like I said, the approaches that we learnt on the course um, was

650 very much still on the top of our subconscious, so that definitely facilitated how
651 we got information. We tried to, we tried to just collect data and because of
652 the time factor we quickly tried to them into different personas on the planning
653 day and saying OK now there's an old woman, we had a Xhosa lady and
654 whatever, whatever, whatever, and going in, going into um, the, the day when
655 we had to actually collect the data effected what we were doing there.

656 JvD **Ja. Ja.**

657 JvD **So the persona method you say was one of the things?**

658 S4 The persona method that was only a method, the safari walks, all that
659 methodologies inside the double-diamond approach, I think we went in with
660 that tool in the back of our minds because we knew that's the outcome we
661 wanted to put our data into, so collecting with that end goal in mind. Um, at
662 the same time it didn't facilitate in the purpose of the course, which was to go
663 in there with kind of nothing and work towards something.

664 JvD **Ja. Ja.**

665 S4 'Cos that's what I, that's what I got from the course is to go in with an idea and
666 come out with, go in with not nothing, an idea of what you were going to
667 achieve and come out with something from their side.

668 JvD **OK.**

669 JvD **Did you find it difficult to hang back and listen and not be the expert in your
670 interaction with the community that you were designing with?**

671 S4 No. Personally no. Like I said before I wanted to go in and let them take the
672 show and let them control the show. When it came to the group dynamic
673 internally it was very, very frustrating for me to have someone else counter
674 what I was thinking, counter my opinion. I think um, Tehri would ask a lot of
675 questions and I would think to myself why are you asking questions, just give
676 them something to do and let it build on that. And then I also thought to
677 myself, but you know the other guys may be benefitting from this and if you
678 weren't doing this it would be stagnant, sitting in awkward silence and not be
679 proactive, productive.

680 JvD **So I mean that's also a question I guess that what happens if you allowed for
681 that silence and that space?**

682 S4 That's what I said – I was trying to, I was trying to achieve ...

683 JvD **You know like if you just, if you just allow for it then may um, something
684 different happens?**

685 S4 It was nerve wracking and we couldn't do that because of time.

686 JvD **Ja. Ja. So that time pressure pushed you?**

687 S4 That time pressure ...

688 JvD **Pushed you into that space instead of standing back from that space?**

689 S4 I think if we had um, if we had a goal to um, not go and design something for
690 them – if we could just go in and with an outcome of having to get a possible
691 idea, which is what I liked from Isak's group is that they went in with that. They
692 actually wanted to go in and, I think they had the condom comic strip, or
693 redesigning the condom, um, I liked that idea. I liked that they went in and
694 said, "What don't you like about this? Oh, it smells". "What don't you like
695 about this? Oh it's the shape", and it's used for something else. You won't be
696 able to change the perception that easily by using a comic strip, but it's a start,
697 so I liked the way that their design came out.

698 JvD **That space that was little more ...**

699 S4 Ja. OK.

700 JvD **So, back to empathy again. Is empathy something that's more in your mind or**
701 **in your body, or in your interactions? Where would you place it? I mean do**
702 **you feel it in ...**

703 S4 I think um, for me empathy is emotion. It is complete, um, it's, it's complete
704 emotion, but it's based ...

705 JvD **So it's feeling?**

706 S4 It's feeling, but it's also based on your window of experiences.

707 JvD **OK.**

708 S4 It's something that you don't think about, but somehow treat as something
709 subconsciously you treat as something you feel for another person.

710 JvD **OK. So is it a little bit like a metaphor where I can feel for that person now**
711 **because of an experience?**

712 S4 Yes.

713 JvD **That I've had, so that I'm relating that experience in a way to that now and so**
714 **that's why I can feel ...**

715 S4 That's why you're doing it like you're doing it and it's not, it can be consciously,
716 but it's mostly subconscious. It's of something you know, deep down inside, it's
717 something that you have to console the person with, or it's something that you
718 have to relate with a person. The degree and how you act to it is also based on
719 your experiences.

720 JvD **Sure. So, so mind-wise it's not something that not necessarily something that**
721 **you're consciously saying to yourself, "OK, I'm wah, wah, wah", you say it's**
722 **almost like subconscious. Um, do you think you feel good in your body, is**
723 **there like a, a bodily, um ...?**

724 S4 Yes.

725 JvD **You know what I'm saying?**

726 S4 Yes. Yes. It's like ...

727 JvD **Not necessarily like ping here, I'm feeling that thing here, but do you feel it**
728 **with your body?**

729 S4 I will draw my most recent experience on empathy – while watching a show on

730 Cape SPCA and I felt empathetic towards the animals and it was, it was an
 731 emotional feeling that I had, a physical feeling that came over me, that made
 732 me pick up my own dog and love my dog, because I know the terrible things
 733 that happens to them and the pain that they feel.

734 JvD **Ja.**

735 S4 From my experiences ... so, it's a physical thing.

736 JvD **So, it's a physical thing as well. So, do you know empathy, do you do empathy,**
 737 **is it something you are?**

738 S4 Yes. If you're human it is difficult to do it consciously. Like, you can be
 739 hardened by experiences, but naturally you're going to feel empathetic. It's
 740 human nature. It's something that's been pre-programmed into us over years.

741 JvD **It's there.**

742 S4 It's there ...

743 JvD **OK. So that maybe relates to the next question which is, are there ways in**
 744 **which empathy can be taught or learnt, or is innate? Do you just either have**
 745 **it or you don't have it?**

746 S4 I think it's um, I think it's innate. It's like one of those things where it's
 747 instinctive. I think it's like one of the things of learning how to walk, or learning
 748 how to speak, or learning how to be conscious. Empathy is something that you
 749 learn, but is also relative to where you come from and if you've come from a
 750 harsh background, it is difficult for you to express empathy, but you'll definitely
 751 feel it.

752 JvD **OK. Alright.**

753 JvD **So, also I mean I think in a way maybe it relates to the notion of can**
 754 **somebody sense if you're not being genuinely empathetic, so you know, if you**
 755 **I dunno, is it something that somebody can sense if I'm like, "Ah shame"**
 756 **whatever, you know whatever. Is it like, it's something you, there's some**
 757 **genuineness about it the way you really are feeling it or you really aren't?**

758 S4 I think um, being genuine is something that's, that we sub-communicate
 759 through, I don't know if its body language, but I think there is a universal code
 760 for empathy, if I draw my card and I think you learn over and you know that's
 761 empathy for me.

762 JvD **Ja.**

763 S4 Empathy for somebody else might be patting a dog or whatever, but the
 764 universal one, I think there is a universal showing of empathy, but if I was to
 765 um, try to think is this person genuine and I was feeling bad, I think it's that
 766 innate physical connection maybe. If I understand it well I can recreate it
 767 maybe not necessarily, but to make you feel better. But still it's there –
 768 empathy is there – it's physical.

769 JvD **Not necessarily at a level that's even conscious.**

770 S4 No. I think you can if you're experienced enough and you then have to practice

771 empathy over and over and over. You can recreate it, but to be really ...

772 JvD **Or trigger it?**

773 S4 Or trigger it. To be truly empathetic is, there are certain things like crying I

774 think, that's one of the things that you can't hold back. You can fake crying, but

775 to cry on somebody you got that healing, that healing capabilities. I can say you

776 can fake it, but I think the biggest thing for empathy and not to be fooled that

777 somebody is just faking is you've got to trust and know that they're there, even

778 to console you, trust that they're there to console you and they'll reciprocate.

779 JvD **So it's a reciprocal thing?**

780 S4 Yes, it's a reciprocal thing.

781 JvD **How does empathy in connecting with someone affect the way in which you**

782 **listen to them and do you think this is significant within the participatory**

783 **design process?**

784 S4 Say again?

785 JvD **How does empathy affect the way in which you listen? And is this significant**

786 **within the participatory design?**

787 S4 Yes. It's definitely significant for the quality of data that you enter. If they're

788 not empathetic then they're going to agree with everything you say just to get

789 it done, or just to get out of there. It's like saying I want to help you, but um, if

790 you don't make me feel empathetic then, or if you don't make me feel

791 anything, or I'm just here to give my input, then you're just going to get

792 wasteful data. I'm sure that maybe if I'm trying to, if I'm really trying to find out

793 what's bugging you, then I will try to elicit those emotions, but still eliciting

794 empathy. I think you needed empathy in order for them to be honest with you,

795 for them to be true with you. If I am one of those condom designers and I say

796 design me a nice condom, my body language just says that I'm not interested or

797 empathetic, they draw away.

798 JvD **Like you said from the man, you say in a way, just the answers.**

799 S4 Just the answer to get them out there. But, if you sat, relate, become

800 empathetic and then in conversation get that information, then it's going to be

801 much more valuable.

802 JvD **So it allows for that space in a way.**

803 JvD **What was it like being there – in the community that you were co-creating**

804 **with – as opposed to remaining in the classroom?**

805 S4 I don't think it would have been valuable at all. I think that um, we would have

806 eventually come to some artefact, but it would have been flimsy, it wouldn't be

807 stable, it wouldn't be taken seriously. If um, if somebody with a bit of

808 experience gives the input, somebody living in the community and being in

809 there, having that experience and you could use that inputted data to artefact

810 or design then it shows. It shows, oh this is useful, this will be useful and it will

811 be immediate and once your design carries that effect then you know OK you

812 have designed something of purpose. And I think with the community that's, I
813 won't say easily achievable, but I think it's relevant, it needs to happen.
814 Whether you go sit there and get information from them, or you get
815 information from them and go back and create personas based on that,
816 whatever, you're still getting the information. But the empathy side of it is
817 important and if you, if you're involving them in the process, I say you're
818 eliciting the empathy a bit better, and you're speaking to them and getting
819 them to bring out that information. Once they take over, take control of it, you
820 feel like OK you're co-driving – we're co-driving. Say for example, I've got my
821 value and I've got my the money that I come with, whatever, and I'm saying if
822 you can build anything, when can we build it? What can we build? Let's design
823 a track for people to drive cycles around there. And then you can sit with them
824 and say this is the routes you travel, this is the routes you go through and then
825 you can co-design it. If you get that information from them and you go back to
826 the drawing board and you say this is the routes to travel and you come back
827 and put the road signs out and you have the track drawn of how the people will
828 drive and you see nobody's driving it, that's, that's I think that's what the value
829 of participatory design does. You drive that route with the guy and you see OK,
830 with the participant, you see OK no this is valuable this is going to work, or this
831 isn't valuable I want to reiterate here.

832 JvD **Ja, so you can have that opportunity for reiteration.**

833 JvD **How conscious were you of your body – its positioning, body language,**
834 **sensing in the participatory design process? Was that conscious for you at all?**
835 **Did you have moments of or was it more sort of a subconscious sensing of**
836 **stuff in that design process?**

837 S4 I'm, my um, I know a lot about how important your um, body is, especially
838 when it comes to showing a power dynamic with the community and I think I
839 was aware um, and I've been to communities like that before in my own
840 communities and from my experiences I know that you let the person who can
841 relate to the situation most take control. I stood back and I think I was the only
842 one standing with Sonja, but I stood back, the other guys looked, um, I was very
843 much aware of, I think when we went to go visit Sonja and I was positioned
844 here and at the back over here was Mark talking to Professor Heike and Lorna
845 standing there and they had their own conversation. And that over there
846 affected the input that they were giving here, because they were trying to, I
847 think they were trying to identify where we were from and what we were doing
848 and us standing there doing nothing was doing a lot for their input. So I was
849 aware of our body language and over analysing it and thinking was also
850 affecting my input and I never asked the questions that I should have asked,
851 why are we doing the gathering of the data? So um, I was aware. When we
852 were sitting doing the initial design um, it 's when I took a more influential role

853 and it's where I started speaking and asking questions, but then I also thought
854 to myself that I had to take a bit of a stand back here and let them speak. And
855 then the dynamic with myself with the participants, with the group members,
856 came to clash, created friction and I was thinking you shouldn't be asking
857 questions you should be letting them do that. There wasn't a facility for me to
858 pull a person aside and let them know this because we were all in such a
859 confined area.

860 JvD **Hmm a very confined area.**

861 S4 The micro things affected their input - the small things affected the input that
862 they gave us. I think the girl turned off, the girl turned off very soon after Tehri
863 took control and started throwing ideas and giving ideas. I noticed when the
864 girl turned off. The man still spoke because he wasn't threatened by us, more
865 particularly her. I think um, had it been done with different participants,
866 different members we would have had a different outcome of course.

867 JvD **Professor Heike mentioned the notion of um, you know like there were four
868 of you and one health provider, and you know possibly if there had been one
869 of you going into – if say Khafilwe had taken that girl aside and gone off and
870 chatted with her down there, wherever. You know also the numbers of the
871 power dynamic also I suppose shift things as well.**

872 JvD **You know like four people and then you've got two community members.**

873 S4 Before the course we all had to go on a crash course on social dynamics
874 because that really affected the data that we got and really affected how and
875 the two people that weren't available to us because of the weather conditions.

876 JvD **Ja. Yes.**

877 S4 So to have them diluted was a sad thing to see, it was a sad thing to see as I
878 know we have a very limited time. I'm here, I'm going to listen and I'm going to
879 see what I can get - that's what was going through my mind.

880 JvD **It was a learning process, so like I mean you guys there wasn't scope, you're
881 not like masters at this, or there wasn't scope to even as you say to pull
882 somebody aside, or even say, OK when we get there like all the knowledge,
883 you like, OK like, if there's a guy by himself, I'm the guy, I'll go off with them
884 or you know, you didn't have that.**

885 S4 No. No, we didn't. I think um, if the conditions were any different, if the
886 conditions were any – I'm glad the conditions was the way that it was because
887 so much mistakes were made and it was so much more valuable because of
888 those mistakes.

889 JvD **So you learn from those mistakes, where's if it had all been perfect, you
890 wouldn't have ...**

891 S4 I always tried to push out the mistakes and learn from them.

892 JvD **Ja. Ja.**

893 S4 That's why I walked out of that course I actually smiled and thought I'd learnt
894 enough to go and apply this to my own research.

895 JvD **Ja, that was good. I remember this, I remember Heike saying something like**
896 **this, "I hope it rains" and "I hope it ..." you know – it was!**

897 JvD **How did the change of environment – from classroom, to the NGO base, to**
898 **the different communities affect your identification with those that you were**
899 **designing with? Did you feel that there was a difference in your connection**
900 **with them depending on the change of environment?**

901 S4 Yes. Yes, if I remember correctly um, the information that um, the way the
902 information was gathered in the home, the one lady with the drug den, she was
903 so open because she was in her home. She was so giving and she was listening
904 to Sonja and we all were standing in the doorway, and that was tarnishing the
905 information, but still she was very open. And then I draw a contrast to the
906 teachers, the teachers were very open ...

907 JvD **They were also in their own environment hey?**

908 S4 Their own environment. But the people that we brought at the street weren't.
909 Um, for us, for me saying for us going in and flip the dynamic, from us going
910 from this nice office, air conditioned office into um, the Elgin Community
911 Centre was more like staging, we were ready to go out to war kind of feeling,
912 and we went out and we all travelled in our taxis, and we all got dropped off,
913 and it was almost like we were going to battle, so I was getting prepped to go
914 out. That's what it felt like for me. Whereas I kept on telling myself don't take
915 yourself so seriously you're just going to go out and speak to people and try to
916 get information and to try to relate with it a bit more. But, it felt like OK, right,
917 we all got briefed, everybody go out and complete your mission, which um...

918 JvD **And there's other groups going out as well.**

919 S4 And there's other groups going out.

920 JvD **So it felt a bit like Survivor, or ...?**

921 S4 Survivor. All in our different groups and we're all going to get our information,
922 do our own little projects and, and it felt very much structured from the
923 University side into a culture shock and very much unstructured from the
924 community side. And then we come in and try to bring in our own perceptions
925 and structured it. That's what it felt for me. Where I wouldn't like - what I, I
926 wanted it was to be, and this is why it was a different experience for me is
927 because I could relate somehow with that community. And I went there and I
928 was OK, I was going to try to relate with them language wise and I thought no,
929 I'm going to keep my mouth, I'm going to keep quiet. I'm just going to observe
930 and when they were speaking I could relate with the girl being home, 16 years
931 old and an 18 year old boyfriend, because I've had friends like that. And um, I
932 could relate to the lady, who looked like she had so much bad alcohol and not a
933 chance in the world, and not the effort, and that things must be given to her

934 and I could see that that was the type of background that they came from. But
 935 if I had to go into another environment like North Pine, not North Pine, Pine
 936 View North or whatever it's called – it's a Xhosa community that was even more
 937 a culture shock for me.

938 JvD **Ja. Ja. So it does depend on what you relate to.**

939 JvD **And then moving back to the air conditioned boardroom, how did that affect**
 940 **your identification with the participants, the community out that way? Do**
 941 **you think it does affect you know like you're geographically separated, you're**
 942 **back in the nice air conditioned coffee/lunch environment – does that affect**
 943 **your?**

944 S4 It does, it does, it does, um ... I was thinking that if, I kept on thinking to myself
 945 why the logistic of us travelling over there, we might as well have stayed there
 946 and slept over there for the week.

947 JvD **Ja, I think that was the original plan.**

948 S4 And then we would have gotten a better outcome I think.

949 JvD **I suppose you would have been there for the weekend then as well, which**
 950 **would have been useful, that extra time.**

951 S4 I think I will, I think coming back to the, the, to the longer period between
 952 getting the information and getting it on paper, or conceptualising it, diluted it.
 953 The notes, the note-taking I dunno how experienced the person is at note-
 954 taking that's relative, but you can't capture all that information, you can't
 955 capture that experience the feeling on paper in so few words, so to go back and
 956 not have it fresh in your mind, which is a problem – they will say, "Oh, it's fresh
 957 in your mind" – power of suggestion – you've got it fresh in your mind, but I
 958 don't. If I was with them and I said OK, and I've got a person sitting here and
 959 I'm asking the questions and I can draw, and give it to them and see how I can
 960 bounce ideas right there that, that was the perfect time to do the concept. I
 961 think in my research I would build a relationship with the person so much that
 962 they wouldn't want to see me anymore because they've seen me so often,
 963 which is, um ...

964 JvD **It's a common place.**

965 S4 It's a common place, but I have to think of ethics in that.

966 JvD **Ja, that comes into it too ...**

967 JvD **Were there any moments where you felt yourself trying to "fit in" with the**
 968 **people around you and their environment? Were you conscious of trying to**
 969 **fit in?**

970 S4 Ja. I um, if I wasn't conscious I would be very opinionated and I think that
 971 would put up the community in the wrong way. And I think there is a time and
 972 place for that. Observation is not, observation is I wanted to go with the flow.

973 JvD **Ja.**

974 S4 Um but, back I don't think the process of UCT allows for yourself to be too

975 opinionated, so I think you have to as a researcher, you have to understand that
 976 dynamic.

977 JvD **So there's that extension into the user and sort of back again into the**
 978 **researcher.**

979 S4 Knowing when to come out, knowing when to come out and um, having that
 980 knowledge ...

981 JvD **Extension, retraction type of thing ...**

982 S4 It's supposed to be innate, it's supposed to be innate and um, I call it
 983 subconscious competence – it's there – and I go in and I know OK now I can see,
 984 oh this person is withdrawing, um, I'm going to tell them let's have a break,
 985 you're getting tired, have a coffee, come back and we can have another
 986 meeting, but time didn't allow for that.

987 JvD **Ja, that pressure of producing something.**

988 JvD **Were there any moments where you felt others around you, trying to "fit in"**
 989 **with you?**

990 S4 Hmmm ... from the community side?

991 JvD **From group members or from participants?**

992 S4 Yes. Yes. Um, I think then, that that goes in line very much with the community
 993 participants over the community and the participants trying to give you the
 994 results you want, and give the correct answers, and pass the test. I dunno if it's
 995 a fact that they knew we come from an academic background that taught you,
 996 you were educators, professors, teachers, that they wanted to give us the right
 997 answers. But as working with the teachers the dynamic I noticed is that we're
 998 also in academics as well as the teachers, and they might think we're higher up,
 999 which we're not. We're just coming in and trying to get information and that
 1000 definitely diluted their input, though helpful. The one lady was so vocal she
 1001 said, "I've done this before and I know that they won't come to your event
 1002 because of this and this and this." You have to get the Xhosa leaders and
 1003 whatever and um, that was because she was empathetic to us that she gave us
 1004 that information.

1005 JvD **Yes, otherwise she wouldn't have.**

1006 S4 She went through it before and she wanted us to not experience that mistake.

1007 JvD **Ja. Ja.**

1008 JvD **Whereas, was it Auntie Rose who just kind of went, "Uhhh, ..."**

1009 S4 "That's not going to work here."

1010 JvD **Ja. So she wasn't as vocal definitely.**

1011 **Were there any moments of awkwardness or disconnect, when you sort of**
 1012 **felt physically or emotionally uncomfortable?**

1013 S4 Hmmm ... I would say um, within the dynamics of the course participants um,
 1014 even though we know we're there for the same reason I wouldn't talk to certain
 1015 people. I don't know why, but there was certain people I wouldn't talk to

1016 whether it be social status or whether it be um, a lot of other things ...

1017 JvD **With course participants?**

1018 S4 With the course participants at that level. With my group members I um, there

1019 was times when I felt like I'm struggling to get my opinion across and it wasn't

1020 being heard and the frustration ...

1021 JvD **So you were uncomfortable there.**

1022 S4 And that made me uncomfortable. Um, with the community, with the

1023 community there was, there was the danger, the threats that was around me

1024 that I was aware from my parents' experiences that could happen at any time. I

1025 mean there was ...

1026 JvD **You could get mugged or, ...**

1027 S4 There was people walking around taking photo's with digital cameras, which is

1028 valuable, um, and that survival instinct kicked in there and I was uncomfortable

1029 with that. I was also uncomfortable um, I was uncomfortable and I'll say this, I

1030 was uncomfortable being and I dunno, but it's just like that, I was

1031 uncomfortable being a guy in a group of women. Um, and I like to take control

1032 of situations and not having that control, that was also uncomfortable in the

1033 group dynamic that I had. But, I did it – I did it for my own reasons to get my

1034 own data. So, that was uncomfortable for me in that group in the field. Um,

1035 what also made me uncomfortable was that I didn't know, I didn't know on

1036 what we were going to, I know the course outline was there, but I didn't know if

1037 we were going to get results. I didn't know if we were going to, how we were

1038 going to work together, the fear of the unknown.

1039 JvD **Hmmm ... 'cos that's actually the next question which is: Did you always have**

1040 **a clear understanding of what was happening in the participatory design**

1041 **process? Can you think of moments of confusion and partial understanding –**

1042 **how did these unfold?**

1043 S4 Definitely. Um, I never, I never completely understood everything that I was

1044 going through. I, at a point I, I actually told myself just throw the dice and let

1045 the chips fall any way – just go with it, just go with it and um, it was actually by,

1046 I think it was by Vikki, who said that um, that's what we should do. Prof. Heike

1047 said we should just go and work with them and it sounded like they had a clear

1048 idea of what needed to happen, which was the frustrating part. They had a

1049 clear idea of what needed to happen and we had no idea, and I felt like we

1050 were all working for the same cause, yet it's like they're grading us on how

1051 quick we can understand this. And I didn't want to be graded on how quick we

1052 understood I wanna be taught. Now I don't know the, the, the, the bigger

1053 logical side of it, but I don't think that helped me, I don't think it helped me. I,

1054 because that made me go into the field and doubt myself. And if I wasn't

1055 confident in what I was doing in the field I don't think I would be able to be in

1056 control and elicit that information – that information that I needed to get from

1057 the people. I went in Day 1 and I observed. Day 2 I went in to observe because
 1058 I don't think I got anything from Day 1. I also went in to observe with a slight
 1059 feeling of trying to get an opportunity out of it. And when I came back on Day
 1060 3, on Monday I think, when I came back and we tried to put all the ideas
 1061 together it just didn't click. I think I just needed to go back again. So maybe if I
 1062 had a bit of direction it would have diluted the process, but it would have
 1063 helped in me going somewhere.

1064 JvD **But you figured it out?**

1065 S4 We figured it out.

1066 JvD **And did that give you the confidence that you needed in actually getting there
 1067 do you think? It was a bit more difficult maybe?**

1068 S4 Yes. I feel like we, we came up with something and that feeling of that we
 1069 came up with something, I didn't feel like it was our best work. I feel like that, I
 1070 feel like that could have been prototype 1 and we could have worked on
 1071 prototype 2. And there could have been a couple of prototypes that we could
 1072 have come out with and that could have been tested, but we didn't have time.

1073 JvD **I mean 'cos it seemed to me that it's also quite a strong learning through
 1074 doing, as opposed to getting guidelines and applying the guidelines
 1075 necessarily. It was kind of like throwing a baby into the pool and ...**

1076 S4 Seeing if it could swim.

1077 JvD **Ja. Ja.**

1078 S4 I um, I it's, you can understand why it's frustrating for us because to be the
 1079 baby being thrown into the water, but at the end of the day I learnt a lot. I uh,
 1080 sink or swam, I think I swam and um, I know there's a lot of mistakes that was
 1081 made, but I know what most of them are and if they come up again I will
 1082 address them and keep addressing them.

1083 JvD **Ja. So in a way I suppose the big thing learning is you wouldn't do the same
 1084 thing, you wouldn't make the same mistakes again?**

1085 S4 No I wouldn't ...

1086 JvD **So you actually know what the mistakes were, so if you went forward you
 1087 would do things differently?**

1088 S4 I would do things differently. I, I'm ...

1089 JvD **For your own research.**

1090 S4 I would do it for my own research, but um, I would um, I don't know if I would
 1091 spend so much time researching context. I don't think I would spend so much
 1092 time researching context, I would um, but I also wouldn't just go in blind.

1093 JvD **Ja.**

1094 S4 So I would go in with a set of methods from this approach and I would um, I
 1095 would use those methods. I think the gambits, the gambits are most important
 1096 if you're dealing with people. You need those gambits, you need that magic
 1097 wand, you need the ice breaker, and there's a couple of techniques universally

1098 that you can use, but once you work with them over an extended period you
 1099 can use cultural gambits, like if it's a school child – why aren't you at school kind
 1100 of thing and you can break the ice and get more information there. Like I said
 1101 again, if you're more empathetic the quality of your data is better.

1102 JvD **So there were moments where you felt you just needed to act spontaneously**
 1103 **and "wing it"?**

1104 S4 Yes. Yes um, one of the moments where I think we just went with it was um,
 1105 was when we realised there was nobody, there was nobody there to interview.
 1106 And we immediately, we, I settled back and what I did personally was I sat back
 1107 and thought, OK according to this process I need to go out and get people. So I
 1108 was ready right then to go out and get people. But um, my group members
 1109 thought of a different way and I had to go with them and I didn't agree with it,
 1110 but I had to go with them and sit down with Sonja design this thing, which um I
 1111 don't know, I feel I didn't air my views, I didn't air my opinions in that way 'cos I
 1112 thought ...

1113 JvD **At that point ...**

1114 S4 Because I thought that would cause a lot of conflict, which would take up time
 1115 which we don't have. So my thing is, if you don't come up with a better
 1116 solution don't offer the solution in that time constraint.

1117 JvD **Or don't critique because unless you have a suggestion ...**

1118 S4 A better suggestion.

1119 JvD **Were there any points when you felt like you might be overstepping a**
 1120 **boundary of some sort?**

1121 S4 Um, when ... you see the boundary is so wide when you're talking about sex
 1122 with the participants in that case we could have spoken about anything, as long
 1123 as it's tasteful language. We could have spoken about anything as long as it
 1124 was dealt with respectfully and if there was a minor a parent was present, I
 1125 understand the ethics on that side. Where I felt that we stepped over the
 1126 boundary was that we were being very intrusive of being introduced when we
 1127 were walking through the community. Um, it only came to me later when I
 1128 realised that this orange t-shirt, I came with this orange t-shirt, subconsciously I
 1129 didn't know, the second day I came with the orange t-shirt ...

1130 JvD **Hmmm, I know ... I remember that.**

1131 S4 This orange t-shirt represents the health worker and when they see this orange
 1132 t-shirt walk around they know that this isn't a threat and I can actually you
 1133 know get value from these people, I can get free information, I can get free
 1134 condoms, which they like free stuff. And um, but initially I thought I was
 1135 overstepping a boundary by, I was overstepping a boundary by going into the
 1136 community and they don't know why and they thought I'm going to steal value
 1137 from these people. I am going to steal value by getting information and I'm
 1138 gonna go do something and I'm going to change their life somehow. And a lot

1139 of people don't like change.

1140 JvD **So you were in a position of power in some way**

1141 S4 Ja.

1142 JvD **Ja.**

1143 S4 And lot of those guys in those communities don't like the change – they like

1144 their life the way it is. They don't need you to come and change. The only time

1145 they will think of change is when tragedy strikes and they need the change

1146 immediately. When the weathers terrible and the roof caves in or, and there

1147 wasn't something in place for them, then they will complain.

1148 JvD **Ja, then they need that ...**

1149 S4 Ja, then they need that - whatever it was.

1150 JvD **And then um, the subject matter you didn't find tricky to talk about or you**

1151 **did?**

1152 S4 No. If I didn't have Sonja I wouldn't have because I couldn't gage how open

1153 these guys are and how they provided the information about, "oh husband is

1154 this and this, and that and that", and the anonymity played a positive role in

1155 that way. But also, Sonja's not an anonymous thing they know Sonja, but they

1156 also know her job is to get this information and that information will come back

1157 to the people in the community.

1158 JvD **Ja. I mean I found it a really interesting dynamic with the Trifecta Group**

1159 **when at some stage it was raining and we were standing at the taxi rank and**

1160 **we started saying isn't it quite weird that we are asking these complete**

1161 **strangers – where you say that the anonymity thing is a plus – about like, you**

1162 **know do you wear a condom? And by implication it's like what are the**

1163 **implications of that, is that like you're promiscuous, or are we asking because**

1164 **we think you've got AIDS and that you should wear a condom? What is it?**

1165 **And amongst the group itself there was no – like you know, like nobody was**

1166 **saying, "Oh, do you use condoms?" And like you know, like kind of like your**

1167 **sex life and stuff. And so within the, within the maybe closer bonds of the**

1168 **group that's not spoken about, but it's cool to speak to your – what do you**

1169 **want to call it – your data collection area, or people, or whatever, you know**

1170 **about something that's actually quite sensitive.**

1171 S4 Ja.

1172 JvD **Ja. Ja. Ja.**

1173 S4 There's a sigma around it still and um, I don't know, but that night I came home

1174 from the community I went and I was such an advocate for HIV and AIDS at

1175 home in my own household that they thought that I was crazy.

1176 JvD **Ja.**

1177 S4 And I thought you know what I'm going to change the sigma in my own

1178 household.

1179 JvD **Yes. Yes.**

1180 S4 Because of this cause that I felt. And I spoke openly about sex and AIDS with
 1181 the father, with father-in-law and it was ...

1182 JvD **And how did that feel?**

1183 S4 It felt empowering, it felt empowering – it felt like I was doing good and um, I
 1184 would

1185 JvD **So the course allows you to do it as well, hey?**

1186 S4 The course allows you to do it, but ag, just to get people to talk about it I
 1187 thought that would help. To get me to talk about it with other people in the
 1188 community kind of allowed me to bring it into my own household it gave me
 1189 the confidence to do that.

1190 JvD **Ja. Ja.**

1191 S4 I saw the need for it. I didn't think, I really, before I went into the course and I
 1192 knew it was a User Centred Design course, I knew it was centred around health,
 1193 but when I went in the community I didn't know that it had such an effect on
 1194 peoples' lives.

1195 JvD **Ja. Ja.**

1196 S4 That there are people walking around with STD's, and that there are men over
 1197 50 that needs to have circumcisions done.
 1198 I was oblivious to it because every day I go to work and got my own stuff going
 1199 on, and I don't need to think about it, but it's there - it's right in front of you.

1200 JvD **So it gets brought home a little bit.**

1201 S4 It gets brought home. And I think um, health is definitely a very big thing that
 1202 needs to be looked on.

1203 JvD **Were there any moments when you considered the ethical implications of
 1204 your interaction with either your health provider or with the community?**

1205 S4 Oh yes!

1206 JvD **When you kind of thought ooh, oh, or ...?**

1207 S4 I kept thinking um, we asking um, we're asking this lady – like Sonja was talking
 1208 with the teachers on the first visit and she was talking about, you know she, she
 1209 has her own gambit of identifying you're a woman and we'll talk about you,
 1210 about male circumcision whatever, and we'll talk about pap smears, and that I
 1211 thought was OK ethically. And then, I think there was a question from one of us
 1212 about um, if your husband sleeps around or something like that, and I thought I
 1213 can't believe you've asked that because that's offensive. And then I thought to
 1214 myself um, it's accelerated, I think those bad questions needed to be asked
 1215 because we needed the information and it needed to be accelerated.

1216 JvD **Yes.**

1217 S4 And we didn't still think of the ethics behind it and there's going to be ethical
 1218 issues because it's such a dynamic thing that you think of all the time and you
 1219 have to give information, you play off each other and get the results. You can't
 1220 triple think your question before you ask it, it has to be ...

1221 JvD **You just ask it.**

1222 S4 Do you think this is going to work because you are a black Xhosa women?

1223 JvD **Ja. Ja.**

1224 S4 I mean ethically there are certain things you can't do, but you need to ask the

1225 question.

1226 JvD **Do you think the dynamic within the group allows you to um, shapes your**

1227 **approach ethically, so I mean you're sitting there and somebody's asked that**

1228 **question, and then that sparks a question from you that's connected to that**

1229 **question about you're a black Xhosa woman, or is your husband sleeping**

1230 **around. Do you think that shapes your sort of like ethical composure if you**

1231 **like?**

1232 S4 Um, yes I ...

1233 JvD **You know so, so you're just asking the question because like they've asked**

1234 **the question, so I can surely ask this?**

1235 S4 Yes, I kept on thinking there's um, nobody's saying I'm wrong.

1236 JvD **Yes.**

1237 S4 Nobody's saying I'm wrong yet um, and this is a new approach I am learning

1238 and I don't know the complete complexities of it. So somebody just set a

1239 boundary for me and nobody ...

1240 JvD **Pushed a boundary.**

1241 S4 Somebody pushed a boundary nobody slapped them on the hands for doing

1242 that so that's OK.

1243 S4 So I'm going to see how far I can push it now. Right, and as soon as somebody

1244 gets aggressive and doesn't like it I know I can ask that kind of question, so I'm

1245 going to regress and I'm going to go ask in line with, are you a Xhosa black

1246 woman, are you a coloured, black women, or whatever.

1247 JvD **So it goes like that.**

1248 S4 So it goes like that. And I think the ethics, the ethics at the time of the

1249 interview or at the time of the workshop, or at the time of whatever you're

1250 doing as part of your method, the ethics are that needs to be considered

1251 beforehand you going to have to sign 30 pages of you're not allowed, I'll be

1252 asking you this, I'll be getting this, I'll be doing this and I'll be doing that. It's a

1253 lot to think about because I don't think um, you can tape and they said you

1254 can take tools in the day before, I could only take post-its and a pen – that's

1255 what I could only think.

1256 JvD **Yes.**

1257 S4 I didn't know what I was going to be going into, so ...

1258 JvD **So what would have been useful?**

1259 S4 Um, on that day an umbrella (laughter), but um, no really um, conditions and

1260 time played a big role. So the tools that I would have had to use was: I would

1261 have started planning and um, started planning - I would've already arranged to

1262 get people together. I would have maybe gone with my own car so that I could
 1263 pick up the people in the rain. I would have gotten a dictaphone because I
 1264 knew I can't write in the rain or I can't take out my phone in the rain, so I'd take
 1265 a dictaphone and start recording to guarantee details. Tools – if I got them
 1266 back into a dry area, a black canvas with post-its was fine, so that's what we
 1267 were thinking. Maybe um, if we could put up posters to prototype with – that
 1268 kind of stuff.

1269 JvD **Hmmm, hmmm ... process. Ja.**

1270 S4 You know money behind it and the time to go print it and things like that we
 1271 couldn't do it in that time frame.

1272 JvD **And the kind of guidance that would have been useful on how to “be” in your
 1273 community?**

1274 S4 Yes. We needed, like I said before, I think we needed a course on how to
 1275 interact with strangers. I don't know, I don't know somebody and I don't know
 1276 the next person, am I comfortable enough to go and talk to them? How far can
 1277 I overstep the boundary in that particular community or in a general
 1278 community? How do I approach a household by just walking up to them and
 1279 shouting over the wall like Sonja did? Or if I see somebody in the street do I call
 1280 them over or do I shout. I was actually shocked with Sonja and there was a
 1281 woman on the street and she shouted, “Come here! Come here!” and the
 1282 woman she came. I would've walked away. I just would've thought this
 1283 woman was crazy and I'm going to walk away!

1284 JvD **But that was clearly how things were done ...**

1285 S4 That was acceptable ...

1286 JvD **And that was fine.**

1287 S4 And I kept on thinking I'm never home at this time of the day and I don't know
 1288 how people are in my area so I don't have anything to draw from.

1289 JvD **So that window of experience wasn't there.**

1290 That window of experience ... ooh I really didn't know I could – I guess now I
 1291 S4 would think I know these people don't have anything better to do, this person
 1292 is probably going home or watch a movie, or go to a friend, or do whatever.
 1293 They can speak to me for 5 minutes, let me call them. That's what I would think
 1294 now, but before then I would see her and say she's walking down there I am
 1295 thinking maybe if I walk slower they won't see me and rob me because I had an
 1296 experience when I was robbed like that, so I was just ...

1297 JvD **That's your window of experience.**

1298 S4 Ja.

1299 JvD **Ja. Ja, that's what you're thinking.**

1300 S4 But now, I don't know I'm a bit conscious walking – uncomfortable walking in
 1301 communities like that.

1302 JvD **We are finished. Do you have any other comments that you'd like to add**

1303 **about empathy or about the course?**

1304 S4 I would like to do the course over. I would like to do, I would like to see how it
1305 is to stay over and to do like a one week dive into the area.

Appendix G: Interview Transcript (S6)

Interviewee: Student 6

Interviewer: Jill van Dugteren – VOICE 066

Date: 27 June 2013 Duration: 1:52:59 minutes Place: Cape Town

1 JvD **OK, so the first thing I want to ask you about is um, thinking back on the**
2 **course, which is now a little while ago, and if you think of two key experiences**
3 **that you had on the course? If you can think of two things that really struck**
4 **you what would they be?**

5 S6 First of all when I think back on the course, I mean my experiences, I mean were
6 kind of like humble experiences. You know when you really hand out the
7 course and going into the communities you have to go there with an open mind
8 and not to go there with some prototype in mind. You have to go there and
9 design with people – that is the first one. The second one is to actually work, I
10 mean, co-operatively with people. I mean you really have to work with people
11 in a way who are going to mingle together and take decisions together. You
12 don't really have to be a tyrant. You have to listen to other people.

13 JvD **How significant do you think was your prior knowledge was, your disciplinary**
14 **expertise, in relation to the focus of learning in this course?**

15 S6 Now I would say we came from different disciplines in a way because we are
16 doing different courses and stuff. So it really came in a way that you have to I
17 mean, to think outside the box. I mean you have to be aware of other peoples
18 disciples, you have to be aware of what they are doing, I mean you have to be
19 aware of what they really do might really deviate from what you are thinking.
20 So it was kind of like I mean a great experience. Ja, I would say that.

21 JvD **Did you feel like you had to clear your mind of your disciplinary expertise at**
22 **any point during your interaction with the community or with your group?**

23 S6 Ja, ja in a way a little. It kept on I mean recurring in my mind even though I
24 knew that what I am doing might not be a solution of what we are trying to
25 solve now. But it kept on occurring to me that okay I am doing this and I wish
26 we could do things in this way, but people in a group I mean would maybe in a
27 way I mean have differences of what I am thinking. Even though I did not have
28 emphasis on that fact it kept coming up.

29 JvD **Was there anything you had to “unlearn”? No not really because I was ... I mean**

30 S6 the main reason that I was there was I wanted to learn, I was open to
31 everything.

32 JvD **How would you define empathy?**

33 S6 Empathy ... could be ... I mean could you kind of explain what you mean by
34 empathy?

35 JvD **OK, OK so um, um ... I'm looking at the idea of empathy and maybe what I**
36 **need to do is um have a look at some of the cards that I've got here. I want to**

37 show you some of the wording I've got here, some of them are ... OK so,
 38 emotionally bonding with another person, connecting with another person or
 39 people, or feeling in tune to another person or people, or identifying with
 40 another person or people, or feeling in relation to another person, or
 41 imagining yourself in the shoes or skin of another person.

42 S6 Alright ...

43 JvD **Maybe you've got another ... they all, they all kind of speak to the same thing,**
 44 **but maybe you've got a way of defining it that's different. I mean some of the**
 45 **other one's like um that came through from the other people I've interviewed**
 46 **was being or letting other people be. And another one was an idea about**
 47 **engagement, being able to engage, so it's almost an idea of being in tune with**
 48 **somebody, understanding them, connecting with them.**

49 S6 No, I would ...

50 JvD **I don't know if you've got a ... I mean I know that Heike spoke quite a bit**
 51 **about the notion of Ubuntu ...**

52 S6 Ja ...

53 JvD **And like how you are who you are through other people and that kind of**
 54 **connection that was her emphasis, but maybe you've got a way of expressing**
 55 **it differently?**

56 OK now now I got it ...

57 S6 I did not I mean want to describe empathy in a way I would give just a
 58 definition, so I wanted to have your I mean your expertise about empathy, but
 59 now let me go straight to your question. I would define empathy as ... do I have
 60 to give one word?

61 JvD **Ja or like even a sentence – it doesn't have to be like a dictionary perfect**
 62 **definition. Just like for you when you think of empathy, what do you think of?**

63 S6 OK, when I am thinking of empathy I would think of, of, of let's say involvement
 64 with people. I mean being able to give them respect, I mean being able to take
 65 what they are doing, I mean their ideas and to I mean having to, to listen to
 66 them from what they are saying, that would relate to engagement as well. So I
 67 would define empathy as, I mean being open from what people are saying ...

68 JvD **OK ...**

69 S6 and being able to ...

70 JvD **OK, so this, this one over here, which was ... no that's not really, that's "letting**
 71 **other people be". So, if I had to do it like write something for you, you would**
 72 **say "being open" OK, being open and you also said something about**
 73 **"listening"?**

74 S6 Yes, I said like you have to, to, to, to listen from what they are saying, you have
 75 to take that I mean ... what did I say now?

76 JvD **You said respect as well ...**

77 S6 Ja

78 JvD **Ja. And respecting ...**

79 S6 Ja – I can't remember

80 JvD **Ja, but it was along those lines of being open, listening and respecting.**

81 S6 Yes

82 JvD **OK, cool. So we can pop that one to join whatever.**

83 **And of these over here which of these ones do you identify more strongly or**

84 **less strongly with? Like if you had to um pull some of these across, obviously**

85 **that's the one that you have defined there, which one of these do you feel the**

86 **wording makes strongest sense to you in terms of empathy?**

87 S6 No I would say ... I mean imagine yourself in the shoes or skin of another

88 person, I mean this one really struck my mind.

89 JvD **That particular one...**

90 S6 (f)

91 JvD **OK. Alright. Cool.**

92 JvD **OK, if I give you a piece of paper and I said to you draw empathy. Not like a**

93 **big artwork, but just a brief whatever comes to mind how would you draw**

94 **empathy?**

95 S6 Ha, ha ... you really want me to, to think ... um, do I really have to draw pictures

96 of people?

97 JvD **No you don't, not at all ... whatever comes to mind, whatever you want to um,**

98 **it can be abstract or it can be ...**

99 S6 I am not really good at drawing ...

100 JvD **That's fine**

101 S6 But I'll try ... OK, so I would say this one is sharing - I am drawing empathy now,

102 this one is giving a slice of bread to someone who is kneeling down.

103 JvD **OK. So, somebody in need maybe ...?**

104 S6 Yes, this one is in need of this and this one is sharing what he had.

105 JvD **OK cool that's great!**

106 JvD **If you were given the empathy card and it's like the game charades where you**

107 **must act, you must act it now and somebody can guess, what would you act?**

108 **I am not gonna, you can describe it you don't have to act it, but how would**

109 **you, how would you enact empathy?**

110 S6 So, which is I am the one that's holding ...

111 JvD **Yes, you are holding the card and now you've got 30 seconds to enact**

112 **empathy, so that the other people can guess. How would you act that?**

113 S6 I would, I would, I would tell them – first of all I would, I would make them

114 aware that they have to guess and I will hold the cards close to my chest, but as

115 times goes on, even if I know that no, they don't know any guess what I've got, I

116 would perhaps give them some clues of what I've...

117 JvD **So how would you act so that they knew if you couldn't say anything?**

118 S6 Ja, I would use gestures ...

119 JvD **Yes**

120 S6 I would use them.

121 JvD **Any particular gestures do you think would help?**

122 S6 What?

123 JvD **Any particular gestures would indicate ...?**

124 S6 Ja, ja ... like I mean gestures that would describe what I have.

125 JvD **OK**

126 JvD **OK, so when we look at the course that you guys did um, there were the**

127 **participants in the course, um there were the group members in your groups,**

128 **there was your relationship that you had with your community health**

129 **provider, and then you had the relationship with the community through your**

130 **community health provider. So do you see it more as:**

131 **a) connecting with another person/ people?**

132 **b) identifying with another person/ people?**

133 **c) emotionally bonding with another person/ people?**

134 **d) feeling attuned to another person/ people?**

135 **e) feeling in relation to another person/ people?**

136 **f) Or imagining yourself in their shoes?**

137 JvD **Making reference to the options displayed - what are key moments when you**

138 **feel you empathized with the other participants within this course – how and**

139 **why?**

140 S6 Does it have to be a cause-related thing or does it have to be any other thing?

141 JvD **Any other thing ...**

142 S6 So it's kind of like something that is not basically I related to the course, but

143 when Heike spoke there – when she had to introduce herself – so she went

144 there and said OK no, you have spoken strongly about cultures and how to

145 engage community, you have to be part of their culture and stuff, you have to

146 do what they do. Because as Volke said, like when you are in Cameroon – also if

147 you go into a community there, if ever you don't eat what people are eating

148 there so they won't accept you as part of the community. So Heike said like

149 when she introduced herself she said like, "OK no, I am not part of any other

150 community, I am a Rastafarian, I grew up in scary places I mean all over the

151 world". So for me it was a humbling experience for me imagining someone who

152 is saying no, I am not feeling as part of a particular group, because I grew up in

153 all these places that we have spoken about, but now I am alternated in Namibia.

154 So ja, she said that ... so like I wanted to get in her shoes like having that

155 exposure I mean in different countries and really you will have a particular

156 country or a particular culture that would attract you in a way that you would

157 want to feel that okay I want to be associated in this culture or this other

158 particular community.

159 I mean having those guys to say I don't think to be part of any other community

160 or culture. I wanted to imagine myself in her shoes and it was just a humbling
 161 experience. So I was looking at her while she was speaking and was saying, "My
 162 God, how would you describe that in a way that ...?" Because when I came
 163 here, I looked at her and she had some bright looks, and I asked myself is this a
 164 Rastafarian? When she spoke her mind, then it clears my mind as well and
 165 saying no I am not a Rastafarian I am not any other thing. At the end I was
 166 looking at he, is she really going to give that, and that is why I asked does that
 167 have to relate to the course or does relate to context. I mean it relates in the
 168 course in a way because we had to deal with emotions of other people and we
 169 had to respect them, we had to respect what they are doing.

170 JvD **Making reference to the options displayed - what are key moments when you**
 171 **feel you empathized with the other members of your student group – how**
 172 **and why?**

173 S6 Ja, in my group like I would say ... I had Alfonso, Mustapha and Victoria – I had
 174 those three guys there and in a way we had like big differences. Victoria is I
 175 mean she's paying attention in details, she's listening very well. Then we had
 176 Mustapha and Alfonso, who're old, who would kind of like in a way kind of
 177 disagree with what we were talking about and when I say okay, no it is fine it's
 178 your right to decide on what we are saying and we don't have to dictate this is
 179 group work and we have to co-operate all of us on this thing. They would say
 180 no, no, no we don't have to do this and say okay ja, I understand we don't have
 181 to do this as you are saying, but what do we do next? But they would not come
 182 with a solution the way forward to do that. In our final group participation
 183 whereby we had to draw a prototype – I know that we were going to draw a
 184 prototype – to portray it in the form of a picture and I knew that Alfonso is very
 185 in that, but in order for him to draw he has to have a broader picture of what
 186 we are trying to portray. So we kept on arguing about small things and I said
 187 okay no what we are arguing about is very small and we can get over it very
 188 soon, but we spent a lot of time arguing with them.

189 S6 I had to say to them in a way, okay Victoria, you and I we have to discuss it, let's
 190 delegate the task - you and I we have to do this and Mustapha and Alfonso have
 191 to do this. We had some harmony in the group for a while.
 192 Victoria and I we came up with something we did what we felt is best for the
 193 group: I said okay, Mustapha and Alfonso you have to do this and we'll do this
 194 and after that we will combine it. After combining it we will come back in a way
 195 that what we are doing is open to be orated, so I mean even you, you will
 196 discuss a thing and come back to us. And when we come back here we will say
 197 okay no this we can change it as well, because this is what we thought of. We
 198 came up with a thing okay, okay we came up with a thing Victoria and I, I still
 199 vividly remembered, we had to do something that was related communication
 200 channels. So we put that into words and then we said okay guys we're done

201 and I hope you are done as well. So let's I mean talk about what we did and
 202 correct each other because we are doing a group work here. But to deal with
 203 the time constraint here we had to delegate some tasks in a way. Alfonso and
 204 Mustapha they listened to us and said okay no, and they kept on arguing,
 205 arguing until we finished what we're doing. They said okay no, how about we
 206 add this instead of that? I mean in the thing that Victoria and I did, and then we
 207 improved on what we did. But I knew that when I was doing that I was trying to
 208 manage with the time that we had because we had limited time, so I wanted to
 209 run with it. So when they came that made some significant inputs, but they did
 210 not do what I asked them to do – they liked to argue a lot. So being on our
 211 shoes, really it was very challenging because we had some other people who
 212 would argue.

213 JvD **So you found it easier in terms of the group dynamics to deal with Victoria?**
 214 **The two of you found it easier to communicate with each other?**

215 S6 Ja, Ja ... that was a group member that I found it easier to talk with. The second
 216 one was Alfonso and the third one was Mustapha. Mustapha would when we
 217 had to present something, he would come with something that is part of what
 218 we did, but really did not have to present it at that particular time. It was very
 219 interesting as Mustapha would come with something we did not expect and
 220 something that we don't feel like to include in our group thing and other ideas
 221 that were very useful, he would like to push for his ideas to be there.

222 JvD **So was he a good listener or not so good? And Alfonso would you ...?**

223 S6 Alfonso, in terms of listening skills and having to portray that in the form of a
 224 picture – he is, I don't want to say good, but I would want to use a word beyond
 225 that. Because I remember when we went into the community we had a limited
 226 time there, but he just scribbled everything that we had spoken about in the
 227 form of a picture. He drew that and even the Manager that was there, when
 228 Alfonso drew that picture there, I mean that guy was I mean amazed.

229 JvD **So his listening was through his pictures? Was he as good as listening as when
 230 he wasn't drawing though, or do you think the way of listening was through
 231 the pictures?**

232 S6 If I would have to rate him out of 10 I would give him a 7. But though the
 233 pictures I would give him 10 of 10.

234 JvD **And if you had to rate Victoria listening?**

235 S6 Victoria she is a good listener, a very good listener.

236 JvD **And Mustapha not as good?**

237 S6 He is listening, but when he is not trying to push his agendas, but when he is
 238 pushing his ideas he is not open on what other people are saying. Because on
 239 what struck his mind is that okay, as long as I want to listen to this person I have
 240 my own thinking, I have my own ideas. So he would act as if he is listening,
 241 looking at you and agree on what you are saying and say ja, ja, ja I know what

242 you are saying, but he would keep on calling on the same thing. That shows
 243 that he wasn't listening on what we are saying, but he want to push his own
 244 thing in. But when he doesn't have something to argue, he was listening very
 245 good like any other normal person. But when he has to argue, he won't give
 246 you a platform to raise what you thinking or maybe to try to mingle your
 247 thinking with his thinking. No he really want to push on his ideas, that's the
 248 kind of person he is. He is very challenging and in a way I know that somewhere
 249 along the line when you are dealing in group dynamics, you have to be able to
 250 navigate through the pitfalls of group dynamics. So sometimes I had to act
 251 harsh on him because the other guys; Victoria, I think she is coming from
 252 Namibia, and Alfonso, it was my first time to meet him, and I have been with
 253 Mustapha for years so I know him. So when we were there and I would act
 254 harsh on him and say okay now Mustapha what you are saying now, as long as I
 255 have respect for you and any other group members. But now we as a group -
 256 me, Victoria and Alfonso – we have these kind of ideas and we are agreeing
 257 with each other, as long as we respect you, what you are saying is it really
 258 important, is it really in line on what we are doing? He would come down and
 259 say, ja okay, okay you guys, if we think of this – I was okay now let's look at it in
 260 a form of majority versus minority. Let's look at that now, do you think it would
 261 really stand against us and he would say no okay I understand know what you
 262 are saying. I know him so I had to be harsh on him at times and it did not sit
 263 well on me as well because I really had to listen at him, I really had to get at his
 264 shoes. I imagined myself whereby I had to argue against some other people,
 265 against the majority, whereby my ideas and views did not coincide with theirs.
 266 So I imagined myself I mean on that particular moment, whereby I had to agree
 267 because they are agreeing. But we are doing a group thing so when we present
 268 it I won't say okay I have decided to do this. No I have to say we have decided
 269 to do this. So that would incorporate, it would have to integrate all of us into
 270 that thinking. Even though maybe an idea came with someone within the group
 271 and say this is what I am thinking of, and I would jump and say what Victoria,
 272 Alfonso or Mustapha is saying, I concur with it and I think it's a good way, I
 273 mean we have to follow this and let's say agree with Mustapha, or let's say
 274 Alfonso or Victoria. Ja, I think what Victoria is saying is really good for the
 275 group. Let's say that Victoria is arguing with Mustapha and in that way we
 276 would feel like maybe we are putting Mustapha's ideas outside of what we are
 277 doing, even though it would feel like we were taking sides. Like in group
 278 dynamics, even though we are with one of our group members and not the
 279 others.
 280 JvD **Making reference to the options displayed - what are key moments when you**
 281 **feel you empathized with the your community representative – the Health**
 282 **Provider?**

283 S6 A lot like ... I remember when we had to give feedback from what she is asking,
 284 she would say what have you done wrong? Like and you think okay no I have
 285 done this wrong and when you are given another second chance to go to the
 286 community what do you do – correct on that.

287 S6 We answered her, I say I remember when I say like it was okay, we kind of like
 288 wasted time on trying to, not trying to per se, but we knew what we had to talk
 289 about, but we hindered, we delayed during that process we ended up ...

290 JvD **Because of the group dynamic?**

291 S6 Not because of that, just because of delays. Subsequently we lost a participant
 292 and he said like I'm going now it freezing here. So it was freezing here, it's was
 293 freezing and I'm going home and so we lost a person in that process.

294 Okay, to coming to your question: Thandi I did not really feel that Thandi was
 295 outside our group, as a person that has to act as a liaison between us, as being
 296 researchers at that point in time and the community. She really mingled with us
 297 really very well. Like when I had to say now how do you feel about Thandi I
 298 mean in connection with respect and that? I respected her not as a person
 299 outside out group I mean as a person inside our group. Because I remember
 300 when this other lady, okay this person is a Xhosa speaking person, so you have
 301 to end up watching what you are saying. They said okay, this other guy I think
 302 he is a designer/lecturer something, I mean he is the one, the tall one, what's
 303 his ...

304 JvD **Shaun.**

305 S6 Ja, Shaun ...

306 JvD **from Botswana**

307 S6 the Botswana one ...

308 He said okay, but would you give me a brief explanation of what this lady is
 309 saying? I am trying to capture everything that she has said. And you really end
 310 up printing word by word what she is saying. I said like in a way I want to, I
 311 want to print each and every word that she has said, but end up not getting
 312 everything she has said because she would say too much to be expanded. I
 313 would try to capture that, to draw a picture in a way to explain what she is
 314 saying.

315 I raised a question to Shaun and Shaun said, but this person has been speaking
 316 for I mean for quite some time so even though I don't understand what she is
 317 saying, but he was thinking there is more. Then that lady said okay no as much
 318 as I am not comfortable with the finish, but I can speak for myself. I said sure,
 319 you are welcome, I mean that would be better in a way because we would
 320 complicate each other, if you go along then I will try in a way to bridge that.

321 JvD **So, you were quite lucky in a way because you spoke the same language as**
 322 **Thandi and you had that connection. Because I know that the day that I went**
 323 **into the township, the sort of shack area, with Victoria, Mustapha and Thandi,**

324 she was speaking with the people there and none of us could understand
 325 what the responses where. But what was quite interesting about it is that you
 326 sort of start focusing on like, because you can't understand, you're looking at
 327 the gesture and the facial expression. There was some old lady who was
 328 acting something out - the story out and then there was another lady who
 329 spoke Afrikaans. And then Thandi said to me, can you speak in Afrikaans to
 330 her because she wasn't going to – I thought she could speak Afrikaans – for
 331 some reason the lady wanted to speak to me. So then I translated. So that
 332 language thing is significant. So you felt she was part of your group?

333 S6 Absolutely.

334 JvD **Making reference to the options displayed - what are key moments when you**
 335 **feel you empathized with the community that introduced to by your Health**
 336 **Provider?**

337 S6 Okay like as I said before in our last meeting in our course, I said like in our
 338 group if let's say for a reason I was not part of the group and I was someone
 339 who had to come and mingle of the discussion, I wouldn't really pinpoint who
 340 was the researcher, who was the community or who was the interviewer. We
 341 kind of like, we did not assume our power or we did not want to exercise our
 342 voice being researchers.

343 JvD **Did you relate the idea of empathising with the community - do you see it as a**
 344 **power thing or not necessarily? More as something you have to do, or do you**
 345 **see it more as a reciprocal thing so that you doing it, but also there's a**
 346 **connection that's coming back from the community? How do you view that?**

347 S6 I would say like in terms of a connection it was it really good to spread that
 348 power, to make people feel that their expertise and ideas were profoundly
 349 welcomed like in a way that we would not argue with them and would say no
 350 what you saying is not good. We would say, I understand what you guys are
 351 saying, it is good, but does that really answer some of the questions?

352 JvD **Did you have to develop sort of a common language of understanding around**
 353 **what you were doing? Did you feel you had to do that?**

354 S6 No it was really good to make them understand what we wanted to do and
 355 what we're doing. I mean I remember the first day the speaker, I think it was
 356 Victoria, tried to tell them, to inform them what we're doing ...

357 JvD **And that didn't insert any power dynamic you don't think?**

358 S6 No, no. I remember we emphasised that and said okay, I had to compliment
 359 Victoria because in the first community visit I was not there, so I really don't
 360 know as much as you briefed me on what happened or what transpired at that
 361 particular point in time. But, I was not there so I'm not going to imagine things
 362 as you guys do and put this particular visit in. Victoria I know was there, Alfonso
 363 was there and Mustapha was there, but I think we have to take the role of
 364 informing these people about what we are about. Whoever feels to add on that

365 is more than welcome. Victoria started to speak with them, no with all of us,
 366 and she'd flashback on what happened in the previous meeting and try to get
 367 each of us on the same page. Even though some other participants were not
 368 there at the meeting, they got informed in a way that they felt like we are part
 369 of this group now. In terms of informing them, in terms of relationship with
 370 them, in terms of respecting them it was absolutely perfect.

371 JvD **Did your community representative both help and/ or hinder your connection**
 372 **to the community members? How and why?**

373 S6 In a way, like as going into a community in order to be trusted you have to have
 374 someone who is familiar with the community in order to gain credibility. So the
 375 Project Manager knew that these people are with Thandi and Thandi is one of
 376 us, so I could relate with them, I could give what I want because in a way that
 377 Thandi is part of them, so I am part of them. In a way the Project Manager was
 378 part of us.

379 JvD **And were there any ways that you thought that Thandi hindered, obviously**
 380 **she helped, but were there ways in which she hindered or stopped or prevent**
 381 **connection with the community that you can think of?**

382 S6 No.

383 JvD **Was it necessary in any of your interactions for those participants to**
 384 **empathise with you?**

385 S6 Not really. Like by the vehicle of a designer being in a community is because
 386 there is something that the designer wants to bridge. I mean he saw a gap and
 387 he wants to bridge that gap. So a designer wants to be part of a community,
 388 instead of that community want to be part of the designer. So for a community
 389 to empathise with a designer doesn't register in my mind.

390 JvD **One of the comments that was quite interesting from a lot of you, was how**
 391 **amazingly kind and welcoming the community was to you almost like**
 392 **unexpectedly? Like why should they have been so kind, or so nice, or**
 393 **whatever? Just one of the comments that came back from all of the different**
 394 **groups, which maybe suggests that there was some kind of empathy they had**
 395 **towards you in allowing you in or whatever it is? Or doesn't really make too**
 396 **much sense to you though you say?**

397 S6 No, it does. In that way it does ...
 398 Like in terms of empathy the community where really things were bad, like by
 399 giving you a chance to voice your concerns concerning their challenges and by
 400 respecting you. I mean, by the nature of listening to someone it shows that you
 401 respect that particular person and it shows that you are willing to listen, to help
 402 him. It really gives you an edge to, not to convince him or her, or to convince
 403 the community, but trying to present what the community challenges are. So in
 404 terms of empathy, I mean it goes either way, there is a relation that happens.

405 JvD **How do you understand participatory design in a theoretical sense?**

406 S6 Participatory design like in a way I understood it, in a way that okay, let me go
 407 into a community for example, going to explore the challenges of the
 408 community, seeing the problems of the community, the challenges of the
 409 community, speaking to the people there about what they are trying to do, so
 410 that they will tell me these are my challenge, or these are our challenges and
 411 how are we going to address them? Then I would come back trying to figure
 412 out ways of addressing their challenges. But, by taking that course it was a
 413 different ball game because we went there we tried to understand the
 414 challenges of a community, together with the community. Okay, that is good
 415 because this is what I understood. But, the real thing that I have learnt there
 416 that would I mean alleviate my knowledge based on that participatory
 417 communities is the design part, like designing the prototype of the community,
 418 solving the problems of the community. Like that changes my understanding ...
 419 JvD **So it's more rooted in the community. Not just the research in the**
 420 **community.**
 421 S6 That is why I am saying like I wanted to firstly give my understanding prior to
 422 the course and now it has changed, it has altered my definition of participatory
 423 communities. I mean like when I'm saying participatory, I would go there,
 424 observe and that's my own, okay these are the challenges of the community.
 425 But now, when I am part of the community and say okay, what are the
 426 challenges and I thought now this is participatory. They would tell me their
 427 challenges and I would try to solve them, but now it has changed.
 428 JvD **Where and how was the theory of participatory design most beneficial?**
 429 S6 The most beneficial thing is that you actually coming up with a solution that is
 430 evitable with the community in a way that their community answers their
 431 challenges, not you answering their problems.
 432 JvD **How does design thinking happen collaboratively?**
 433 S6 All right ... it's a really tricky question. So collaboratively it happens really well
 434 because it addresses – like I would like ...
 435 JvD **Or maybe how should it happen? I don't know maybe it doesn't always**
 436 **happen like it's supposed to because there're barriers as well.**
 437 S6 I want to come there - there are barriers, but I did not want to use the word
 438 conflict. Obviously there is conflict of interest because you as a designer you go
 439 there, you see that okay these people are struggling, but you don't know what,
 440 okay you kind of like have an enlightenment that they are struggling with this,
 441 but no details what causes that. So you go there, when you reach them and say
 442 okay, these are our problems and in a way it would deviate on what you might
 443 have thought of. That like would shift your question, like he would want to now
 444 to say, okay what to say with him, okay this is what the community really have.
 445 So it brings some barriers in a way and you would want to really push your thing
 446 in front of them and your expert knowledge it really changes. Like answering

447 your question – when I have to answer it like I have not really come with a
 448 direct answer that is why I am trying to explain what I am thinking of.

449 JvD **What barriers to collaboration did you experience?**

450 S6 Conflict of interest ...

451 JvD **Either between yourself and the community, or often obviously with**
 452 **participatory design, what's often happening is the design team is not just a**
 453 **single person, but often it's a team. I suppose you've described those**
 454 **conflicts, so now you're going as a team with certain conflicts to match with**
 455 **the community with certain conflicts, so I suppose it all just interacts in that**
 456 **way hey?**

457 S6 It's complex, let's say you and I and another person, let's say we're
 458 brainstorming about what we are going to do in the community and I would
 459 cover the questions. Like we would try and say maybe the community would
 460 identify this, this and this; and I think we have to kind of like come with this
 461 approach. Let's say you say that and I would say, no I think we have to
 462 approach them like this. Let's say the other group members would like have
 463 another angle or they would want to agree to one of us. Let's say we, you and I
 464 have that kind of like indifferences, but at the end of the day we have to agree
 465 in one approach. The group say no, we agree with you so let's go with your
 466 approach.

467 When we get there things change and they would suit your approach, and you
 468 would like say okay this is why I said this and I said we must approach them like
 469 this. Look at what we are going through now and if we tackle them like this and
 470 this, then we would have saved time. In that way it really comes in barriers
 471 within the group. I remember when we had to draw a picture and then we did
 472 because we had someone who could illustrate what we were saying in the form
 473 of a picture and everyone not part of our group would understand what we are
 474 trying to say the way that we understood. So then I said okay, guys when we go
 475 into the community let's not try to answer their questions, or more specifically
 476 to answer our questions, because if you are answering our questions, so what's
 477 the use of asking them. If I asked them, and they said okay no and I had to
 478 convince them, then Victoria was the first person to say okay. I said as much as
 479 I was not part of the group in the first meeting, but I think we should go this
 480 way and Victoria would jump in and say okay ja, I understand what you are
 481 saying very well.

482 S6 Alfonso said no let's do this and Mustapha said what Alfonso is saying I'm
 483 agreeing with, and Victoria was just floating around and she did not want to
 484 take sides. She was just in between. And Alfonso has to present what we are
 485 saying and join her and say okay and this is the solution now that we came up
 486 with. Vicky and Isak, even before Alfonso can finish, they raised their hands and
 487 say remember what we are doing is called co-design and when we are doing co-

488 design we have to design with the people. I said no let's not do this, but two
 489 guys from our group said like we have to do this and Victoria, who was in
 490 between, did not know which side to take. Then I said okay, this is just a raw
 491 picture that we came up with and it is subject to change. Deep down in my
 492 mind I knew that I was, I mean as much as an opinion of saying like it is best to
 493 know the output of what you are saying before it reaches its final course. I am a
 494 big fan of that code – I subscribe in it, but in understanding the co-design course
 495 at that particular point in time I had some other ideas. But I wouldn't stand in
 496 front of an audience and say I don't want that – it doesn't help, because at the
 497 end of the day the guys were representing our group. So the outsiders
 498 perceived what we are presenting there as a collective work. Going into a
 499 community now, having some indifferences in the group, having your expertise,
 500 having my expertise, having your ideas and my ideas, going there now we have
 501 agreed and it doesn't have to ...

502 JvD **Would it be useful within that scenario to have roles? One thing that wasn't**
 503 **discussed before you guys went was roles and I mean it's one of the things**
 504 **that's come up. Would it have been useful if within the group there were**
 505 **roles assigned? Or if there had been somebody, who I don't know ...**

506 S6 ... be a group leader ...

507 JvD **Ja, but how does that work with participatory design so that maybe it forces**
 508 **everybody to be on the same line of thought, but the whole idea is that you're**
 509 **not on the same line of thought because you are participating and you are**
 510 **coming up with a broader spread of ideas, so it's tricky.**

511 S6 Ja, it's tricky in a way because first of all working as a group you are forced in a
 512 way to listen, that's an aspect of being part of a group and you are forced in a
 513 way to agree on something that you really wouldn't want to listen to. But just
 514 because the majority of the group members or let's say a team leader has
 515 decided to, so you are forced to do some other things that you wouldn't really
 516 do. So on that note, giving someone some powers to dictate names like a team
 517 leader, would say that there's a conflict of interest. Let's say it's a 50/50
 518 situation whereby other guys are saying this, and others are saying that, and
 519 given that role of being a group leader whereby you have to dictate terms, I
 520 don't think it would really help. So like even then Victoria said okay, I think on
 521 this group we really have to have someone who will act as a group leader and I
 522 am nominating you to be a group leader. Alfonso agreed and said ja, I think you
 523 can make a good leader and Mustapha wasn't there. And I said no guys – if now
 524 you are giving me that privilege to be a group leader you will be forced to listen
 525 on what I am saying and I don't want that. I want us to be - I am imagining our
 526 group as group leaders. Alfonso said, what do you mean by group leaders and
 527 I'd say like being able to say what you think is the best for the group. When you
 528 see a problem being able to resolve that, that giving I mean privileges to

529 somebody else, which is me, because I know that at some stage I argue and I
530 would not be on what you are saying, so giving me that privilege would
531 represent my acquiesce.

532 S6 I don't want to do that, this is a group, so let's all be group leaders. In a way
533 you really need someone who would kind of like give some sort of directions
534 when you guys get lost and say okay no, I think let's do this, even if you haven't
535 nominated someone to be a group leader.
536 In a way there would be someone who's going to take on the role.

537 JvD **In relation to your experience on this course – who was “the community”?**

538 S6 The community was us ... the community was all of us. The researchers all of us
539 ...

540 JvD **So for you those distinctions weren't clearly drawn?**

541 S6 They were drawn. Like when we went there, first of all our researchers are the
542 first thing, secondly the community advocates them. You might go to a
543 community, but the community might as well address your challenges, let's say
544 being in a community where you grew up, those people they are addressing the
545 same challenges as you. So I am saying we are the community and we are the
546 researchers.

547 JvD **What do you feel facilitated the participatory design process most?**

548 S6 Attitude - as much as I don't want to exclude knowledge, I mean knowledge
549 empowers all of us, but even if you have knowledge, even if you have a bad
550 attitude, the people are not going to listen to what you are saying. I want to
551 support that with a quote from Chris Rock; Chris Rock said, “sometimes what
552 you say doesn't matter, what matters is the context on how you say it”. I could
553 swear at you, but if I am laughing and smiling, you won't take me that seriously.
554 But as soon as I change my facial expressions, then you would take me
555 seriously.

556 JvD **Did you find it difficult to listen, hang back and not be the expert in your
557 interaction with the community that you were designing with?**

558 S6 Not so difficult ... because if someone is justifying or substantiating what he or
559 she is saying, then I'm okay with that, even though I have some other ideas and
560 even if my ideas don't really coincide with their ideas. I will have to sit back and
561 say okay, let's give it a bash and let me listen because that's part of a group. In
562 a group it doesn't mean if you are assigned as group members you are going
563 agree on the same thing. I understand that, so it was not so difficult.

564 JvD **You were aware of it though, you were conscious of it because you've
565 mentioned it a couple of times.**

566 JvD **Is empathy something that is more in your mind - more in your body – or
567 more in your interactions?**

568 S6 It is something that is in my mind, my wellbeing, my conscious, my body – it's a
569 combination.

570 JvD **Do you know empathy, do empathy, or is it something you are, or feel inside**
571 **yourself?**

572 S6 I am empathy.

573 JvD **Are there ways that empathy can be taught and learnt or is it just innate, for**
574 **example, you either have it or you don't?**

575 S6 Okay, first of all empathy is something that is in you, but some other people
576 they do not really aware of it even though it is in you, but you are not aware of
577 it. Then that's when the awareness programme would say learning comes and
578 plays. The Chinese saying, "If you don't grow you die". So in a way you have to
579 learn, even though it is in you, but you have to be aware of it and you have to
580 learn.

581 S6 I think ja ... I think you need empathy. By the virtue of being open to them and
582 saying okay no I want to design with you, I want to be part of you and we're
583 going to design this together. So it really comes to this first quadrant where you
584 saying okay imagining yourself in in the shoes or skin of another person.

585 JvD **How does empathy, connecting with someone, affect the way in which you**
586 **listen to them? Is this significant in the participatory design process?**

587 S6 It's a combination. It is because that takes me back to a presentation once
588 made by Prof. Becker when he brought a new aspect, an idea of dealing with
589 emotions. We once went in a conference, he presented there in the UFISA
590 course in our sessions so it fits in.

591 JvD **What was it like being there in the community that you were co-creating with**
592 **as opposed to remaining in the classroom?**

593 S6 It was, it was ... as I said, the results that we got there they deviated from what
594 we had thought of before. Because as much as we presented it, I was a part of
595 it and I supported it, but I said guys let's not present it, but this is what I think is
596 the best solution for the community. But, when we went there it changed the
597 whole situation because the guys said, when we said what would be amicable
598 solution for the community. What would it be? Our solution, our thinking back
599 in mind would be okay how about we introduce a mobile technology inside this
600 thing and the guys they said no, no, no, we don't want that at all. So if we were
601 to say continue co-creating ourselves that would have come up with a solution
602 that doesn't really address what the community really wants, so it wasn't going
603 to work.

604 JvD **How conscious were you of your body, its positioning, body language, sensing**
605 **in the participatory design process? Describe.**

606 S6 Ja, like I felt like it was a humbling experience and I was overwhelmed. I felt like
607 I had a sympathy in a way, because I remember when we were talking and we
608 were asking them about their challenges they said okay; first of all you as South
609 Africans are privileged because you have antiretroviral pills in your country and
610 that really works, it boosts your system. Like going in other African countries

611 there is no such thing. The project manager, he is coming from central Africa,
612 near the Equator and he is saying for example, in my country we don't have
613 antiretroviral pills, we don't have this kind of medication that you guys are
614 getting here, so the people in my country they would appreciate this and they
615 would warmly welcome white – these people don't want to come for. I felt
616 empathy there ... I felt dejected. While he was talking I looked at him and I
617 asked myself, if we are so privileged as this guy is saying then why aren't our
618 people coming for this medication. Then the health care went further by saying
619 that some of the guys they even go to other people whom have let's say,
620 Tuberculosis, to get those saliva drops to infect themselves. I said like really is it
621 necessary to do that, as much as we are starving with hunger and such, do
622 these people really know what they are doing. So it was very emotional for me.
623 I mean in those two things they just stuck with me – even now.

624 JvD **How did the change of environment from classroom, to the NGO base, to the**
625 **different communities affect your identification with those that you were**
626 **designing with?**

627 S6 Having this co-creation design thinking now in my mind, I think the environment
628 has an impact in a way.
629 I would imagine us as designers, all the designers, going to a community, co-
630 creating the community and doing everything there in the community. As
631 opposed as going to the community, as much as we can co-create there and
632 come back, and finish what you have done. Like looking at that quadrant of co-
633 creation there is discover, define, develop, deliver - don't go there with some
634 thinking in your mind, and there's the second quadrant whereby you have to go
635 it, I mean you leave it halfway and you are going to in a way finish it with the
636 community. So I would say it does have an impact in a way. I imagine this going
636 into the community, sitting with the community, doing everything with the
637 community - like having a "what-what" there, as opposed to having that as
638 defined, as much want to explore, but going there sitting with them, delivering
639 everything together there.

640 JvD **At the end of the day, if you had to define the community participation or**
641 **weighting would you say it wasn't 100% or was it 50/50 – how would you rate**
642 **the input rate from the community would you say?**

643 S6 The input was very significant in a way like ...

644 JvD **It was significant for you guys, but in terms of the actual design process?**

645 S6 In terms of the actual design process and in terms of addressing the needs of
646 the community it was.

647 JvD **But it wasn't that 100% vision that you had hey?**

648 S6 Like in my mind, but fulfilling the needs of the course it was 100%. But coming
649 to my thinking, I mean trying to put myself now in that process I would say that
650 I wish that's my thing. We could have said that okay we have this and this, and

651 then deliver that.

652 JvD **Were there any moments where you felt yourself trying to “fit in” with the**
653 **people around you and their environment?**

654 S6 Like going in such a community, I mean those are the types of communities that
655 I am exposed to – like you know staying in those communities. For me, trying to
656 fit in is like trying to fit into myself. So that wasn’t an issue at all. Let’s say if I
657 would have gone into another country like Zimbabwe, then I would feel like
658 trying to fit in.

659 JvD **Were there any moments where you felt others around you, trying to “fit in”**
660 **with you?**

661 S6 Ja, like when we were there, there was a moment whereby Alfonso said like,
662 “hey, this kind of services the guys are getting here they’re good like as opposed
663 to what the people in my country are getting”. He was like trying to fit in. As
664 much as Alfonso was the guy that had massive experience, including even
665 Shaun, because Alfonso he told me his story and he has worked on some
666 massive projects in big countries trying to voice their concerns. So, even when
667 we’re there engaging with Shaun I could see that Shaun had something to learn
668 from this guy because Alfonso has vast experience. But when we were there he
669 was trying to fit in with the community because what that community has at
670 that particular point in time is was really different from the background of
671 Alfonso’s. The guys from my group, I mean they are coming from different
672 disadvantaged areas, as much as that area is disadvantaged, but theirs was
673 worse. Some of them they didn’t really understand why the people they were
674 doing the things that they were doing with such system and education at their
675 disposal. They are not taking advantage of it. So it is not 100%.

676 JvD **You were the only South African there, with all the other guys that weren’t**
677 **South African. So you were kind of like the ...**

678 S6 When I was there I was feeling like I am aware of what these guys are doing.

679 JvD **Did it raise your consciousness in a way?**

680 S6 Ja, like it just invoked my emotions. Like for many years I stayed in Khayelitsha
681 and the things that they are doing in Grabouw, they are more or less the same
682 as the things that they are doing in Khayelitsha. Because my sister is a nurse, so
683 she would go to the clinic and come back with a bag of pills, when we was
684 staying in her house, we would sit there and say okay now, we had the folders
685 of the patient collecting their medication, then they would come there and get
686 their pills there, as opposed to going to the clinic because of the long queues
687 and stuff. In some instances the people would come because it was TB
688 medication and they would need that every day and they had to go and eat it
689 there. I had the folders, I had their bag of pills, so they would come there,
690 sometimes my sister wouldn’t be there and I would have to be there to give
691 them their medication, so some they were not taking the medication regularly

692 because they have to. So going to the community now, so I had to like ask,
 693 “what’s your name?” and say okay, “here’s your pills”. I would give him water
 694 and he would drink the pills. The following day he doesn’t come to take the
 695 medication and the other day I say, “why did you not come to take the pills?”
 696 and he would say, “no I forgot”. How can you forget your health you are
 697 forgetting you have to take your pills? They would say like oh okay can I bridge
 698 that can I take maybe the pills of yesterday with today’s one and I would say no
 699 you don’t do that with medication. So going in that community it just evoked
 700 my emotions for all that being part of that.

701 JvD **Were there any moments of awkwardness when you felt physically or**
 702 **emotionally uncomfortable?**

703 S6 Like emotionally when I heard those stories – like when I heard those people
 704 were buying those saliva drops. It was emotional for me, just so that they could
 705 get a grant.

706 JvD **Did you always have a clear understanding of what was happening in the**
 707 **participatory design process? Can you think of moments of confusion and**
 708 **partial understanding – how did these unfold?**

709 S6 As much as I knew what we were doing, but I mean this place when I went there
 710 I felt like okay now I’m a bit confused because I did not think of this. Secondly,
 711 on the first day I was clearly confused and was kind of like oblivious because I’d
 712 thought of the course as more like a workshop sort of thing, whereby we would
 713 kind of like sit there with someone who was going to present everything in the
 714 form of a Powerpoint. I thought it was going to be that kind of thing and not
 715 moving up and down going there really doing it practically. At first I was
 716 confused ...

717 JvD **Was it more interactive and engaged than you expected?**

718 S6 Ja. I didn’t expect it - being physically in the community. I thought like it was
 719 going to be something that was going to happen inside a classroom and that’s
 720 it. As much as I was aware that we were going to do co-creation design, so I felt
 721 somewhat confused.

722 JvD **You didn’t feel any moments in the community of sort of like awkwardness or**
 723 **disconnect at any stage?**

724 S6 No. I was very happy. I mean the kind of treatment that we got there was very
 725 humbling.

726 JvD **Were there any moments where you felt you needed to just act**
 727 **spontaneously and “wing it”?**

728 S6 Not really.

729 JvD **Were there any points when you felt like you might be overstepping a**
 730 **boundary of some sort?**

731 S6 No. I would imagine that intruding on someone’s boundaries, like personal
 732 things, so there wasn’t a kind of thing like that – we stuck to our game plan.

733 JvD **Do you think being a researcher or being in a group allowed you to overstep**
734 **some boundaries that you wouldn't have overstepped if you were an**
735 **individual? Like would you go up to an older Xhosa man and say to him do**
736 **you wear a condom?**

737 S6 No - not at all, but ...

738 JvD **Do you know what I am saying? So somehow within the group and because of**
739 **your role as a researcher does that allow to you overstep some boundaries**
740 **that you would never dream of doing in another context?**

741 S6 Ja, it would have. Let's say if now we are going into a black community, let's say
742 Xhosa or Zulu, and I have someone like Alfonso and I have someone like Naidi -
743 a different person, maybe just a white guy for example, then those guys they
744 wouldn't hesitate to ask the questions that I wouldn't ask, like let's say going to
745 those guys and talking about circumcision. I mean that would have raised their
746 eyebrows. They would say how could you ask that? They would make that
747 personally you know and even when I had to comment about that in class
748 interview and he said like I think that you can clarify that and I did not and I
749 knew that that's a tardy situation for example for a young guy to put to an old
750 guy about that kind of stuff. When you are in the Eastern Cape, when you
751 there, let's say it's a ceremony, if you did not go the traditional way you are not
752 going to be allowed to talk there in your house. You have to ask a guy or some
753 family who went the same route, I mean the traditional route, and say okay this
754 is what I think and this is what I must say and step back and they are going to
755 make a kraal and would say you are not a man now and you are not allowed go
756 inside here. You're not just going to stand there and so that in mind with me ...

757 JvD **Was that in your mind or not really? Did you just refrain yourself as being a**
758 **researcher and it was fine to ask these questions?**

759 S6 It was fine to ask to ask the questions, but because of the context it's not just in
760 my mind it's in me because I've lived with it. It's something that I know, it's
761 something that I grew up with the elders doing. When I was still a young boy,
762 like going through the same process, we would like come back and think that
763 we're men, we're big, we've got that power, then they would underestimate
764 some people who did not go the same route. But now coming to the university
765 and being exposed to some other cultures that played a big role in me
766 understanding some other people's cultures and all that. So when I was there I
767 would like I did not comment on that in class because I knew that that was
768 really a touchy situation. Trying to answer your question, like being in a group
769 and group does have to ask the questions that you would have asked, so like
770 more especially when you've got diversity in your group, having people of
771 different cultures. Let's say even if we are going in a white community, when I
772 go there with other people it would be like this young man really wants to know
773 about us let's just answer him. As opposed to going in the same community

774 that you grew up with and people say is that necessary?

775 JvD **So it's interesting, because on the one hand you've almost got like say with**

776 **Thandi and acceptance in the community because you're part of it, but on the**

777 **other hand sometimes like when that woman asked me to ask - it was almost**

778 **like no she did not want to speak to Thandi, she knows Thandi, but she wants**

779 **to speak to me because I'm different. So sometimes it works two ways hey?**

780 S6 As much as going in a community, as much as you have to gain trust, I think a

781 person who knows the community the people will trust, but as much as you

782 gain their trust, as soon as you gain it the people change in a way they would

783 want to listen to you because you are different. So it plays a big role. I mean a

784 group of the same people, coming from the same background and the same

785 culture, having the same race I don't think it's as interesting as having that

786 diversity in the group.

787 JvD **I mean that day we went with Thandi into the sort of shack area I was amazed**

788 **I mean like Victoria was walking around with her i-pad out, taking pictures**

789 **and I didn't feel unsafe or threatened. People were so friendly and even just**

790 **that idea of taking pictures, Mustapha was even like just do this, do that and**

791 **people were going okay. And he was making them hold the pamphlets and**

792 **like I don't know if I would have done that - they were happy and it was fun.**

793 JvD **Were there any moments where you considered the ethical implications of**

794 **your interaction with either your HP or the community?**

795 S6 Like when trying to address that like we tried to emphasize that by going

796 through the ethical consideration uses by introducing ourselves and telling the

797 people that as much as we need your help, but this is absolutely a kind of study

798 that is not forcing people to do this. If ever you feel that this is not what I

799 thought of you are welcome to say okay guys I am leaving now. So we tried to

801 get that, I mean we addressed the ethical considerations in our introduction. So

802 going there speaking about everything we tried to stick to our process, to our

803 topic, our goal and the community's goal. So everything that we had spoken

804 about I don't think, no there is no way that we intruded or denied some ethical

805 procedures or something. No we did not.

806 JvD **What kind of guidance would have been useful on how to "be" in your**

807 **community interactions?**

808 S6 No like it was great like the way that it transpired. Like going there just being

809 dropped in the deep end and said okay you guys are here now without

810 instruction what to do, that I think would have lost some footing somewhere

811 along the line if we were told what to do. Because we're going to say like, if we

812 were told what to do and if we're not responding the way that you thought of,

813 then that would in a way shift your mind because it wouldn't be open to what

814 the people want. Like being dropped there in the deep end and saying you guys

815 go that was awesome! It opened our minds, our eyes in a way.

816 JvD **So you just had to figure it out and go spontaneously with whatever?**
817 S6 Ja, that stood out for me.
818 JvD **Did you have a feeling of anxiety there? Like, "Oh shucks! Like now what?"**
819 S6 Ja, when I stepped in there the first time I felt a little bit anxious. There was
820 some anxiety, but that kind of emotion is I mean excitement mingled with
821 anxiety. You could imagine that mixed emotions and at some point I was like
822 dreaming and I would pinch myself. As soon as we got going I was kind of like
823 okay now we're okay.
824 JvD **Any further comments or questions?**
825 S6 No, no questions.

Appendix H: Post-course interview with NGO project manager

Interview Transcripts (PM1)

Interviewee: NGO Project Manager 1 Interviewer: Jill van Dugteren – VOICE 068

Date: 15 July 2013 Duration: 1:17:40 minutes Place: Cape Town

1 JvD **So the first question that I have for you is briefly what is ELF history or your**
2 **connection with ELF, and if you see a connection to Elf and the establishment**
3 **of that?**

4 PM1 OK, so umm ... I only started working at Elf in April, I came for the interview for
5 a project manager the HDA project. I am registered clinical nurse practitioner,
6 that's one of the requirements ... the whole projects ... like purpose is sex and
7 health education in the communities ... umm so; the project has been running
8 for I think it's about 3 or 4 years already. At Elf, being subsidised and sponsored
9 by Government Department of Health. So ... Yeah, for the last 3 months I have
10 been busy like sort of changing the process of project as it was run previously.
11 The UFISA connection came via our public relations department ... Umm ... Oh
12 my word; I totally forgot the ladies name. Rowan, what is her ... oh Veronica,
13 there we go. Veronica had a meeting with Besa and he explained the whole the
14 thing and what you guys planning to do with the whole service design and
15 participation of community. So yeah and then she ... I think she went around to
16 a couple of projects, but the other people weren't as eager to participate.

17 JvD **As in your one ... so your project for Elf is the HTA project?**

18 PM1 Yes ... It stands for High Transmission Area.

19 JvD **OK. And what is Elf or this particular project - has there been previous**
20 **engagement with outside sort of "experts or outsiders or institutions" has**
21 **there been a previous history of that kind of engagement?**

22 PM1 You mean like with University or umm ... Not for this particular project, but I
23 know Elf does, they do have collaborations going on with UWC. I think they did
24 with CPUT as well, with the health department specifically. I think this was the
25 first time though for design, specifically.

26 JvD **OK. How do you understand the participatory design or the community**
27 **driven co-creational code design Idea?**

28 PM1 Well I think they did one class or I attended that one for particular session of
29 the service design ... I felt it was very relevant. It made me feel good to know
30 that there are people actually thinking about these processes because ... I have
31 had experiences just earlier this year where I actually met with designers to
32 discuss new ideas that I had and, you know there was a definite you know like,
33 you know that type of feeling where you almost get where they, almost like the

34 inferior type feeling, where they put you down or they make you feel like a child
 35 or something like that and then I actually decided that I'd rather do this on my
 36 own. And then after experiencing that and then being part of something like
 37 this UFISA project, it made me feel good that, you that you people are actually
 38 thinking about how to get these designer students for when they start work
 39 processes, to actually work together with the client or with the community that
 40 you're actually designing for. So ...

41 JvD **And what do you think the advantages of the participatory co-design are? I**
 42 **suppose specifically within your context within HTA and Elf?**

43 PM1 Yeah no definitely, I think it was a difficult line, it was on the one hand the
 44 students they were obviously still learning so ... they weren't ...

45 PM1 On the one hand the students, they were also still learning but in the same
 46 sense I think about me as a project manager.

47 PM1 When the project got out, just being in that type of creative environment and
 48 you know it opened me up to a lot of other possibilities and ideas. A lot of the
 49 things that came out with discussions with students, there were already things
 50 that was discussed previously or things that we had thought about and stuff.

51 JvD **Does it make you see things in a new way when other people discuss it, then**
 52 **suddenly it sort of like de-familiarises in a way?**

53 PM1 I think the process, there wasn't specific, you know topic or specific idea that
 54 came forward that was new or innovative, but the process of it. I think was
 55 very beneficial to go through that process.

56 JvD **Are there challenges or disadvantages that you see to this process?**

57 PM1 Are you talking about the participatory design in general or this experience? **This**
 58 **experience I suppose. Ja, because you say you have not really, not have been**
 59 **here for a shorter period of time, because you have not experienced this kind**
 60 **of process before. So with this particular example were there challenges that**
 61 **you saw?**

62 PM1 Ja, definitely, definitely some challenges. Um, I think it was a bit the whole
 63 connection was a bit rushed. I was asked I think only a week before the actual
 64 course started. Um, and I think the project wasn't really explained to Isak or to
 65 the ... so there was a bit of a you know eh ... but, I think this process could work
 66 very well if there was pre-planning maybe and more discussions beforehand.
 67 But overall it went very well, well and obviously with the students um, being
 68 still in the learning process. So there was a couple of students, you know that
 69 had their own ideas and um, you know it was difficult. I could see the lecturers
 70 trying to teach them to move towards this participatory design, but then
 71 obviously some of the students then, um, but obviously people, um, with their
 72 own personality types, some people have stronger personalities than others,
 73 um ... I think some people ended up pushing their own ideas across in any case,
 74 rather than actually getting the participation.

75 JvD **Or being open to it in some way?**

76 **Do you have or do you require - do you think any guidelines for this**

77 **participation is it necessary?**

78 PM1 I think it will be very beneficial. Yes. I do love me some guidelines (laughter).

79 JvD **You do have or think it?**

80 PM1 I think it's very relevant that I don't have for this type of um, project .

81 JvD **Anything specifically you can think of or not really?**

82 PM1 Um, ja, I have ... Well with the regards to the, the participation of the said

83 project manager or whoever is participating, I wasn't always sure. Like you said

84 yourself I was sort of participating like I wasn't a real student ... it wasn't always

85 very clear should I now participate with this. I was like in a position where I ... I

86 was almost scared to like voice my opinions and stuff because um, I caught

87 someone said they scared to like lead the students into what; they wanted their

88 students to find their own way. I wasn't always sure where, so if there was like

89 a type of a guide line where that could stipulate, ja ...

90 JvD **And from your side having a guideline for the people that come in here?**

91 PM1 Definitely

92 JvD **Is there anything in there that you thought should?**

93 PM1 Ja definitely, but I didn't have anything in place for that scenario ... but ja

94 definitely um for next time. I would have also have been probably sort of um,

95 you know um, more of, I was in a position where, where I really wanted to help

96 you guys or help Isak ... the whole fesa program help the students get exposure

97 and learn but definitely for the next time I would like to you know sort of.. Um...

98 come to a decision before hand of what the project will be gaining out of it.

99 JvD **Are there sort of like social power or dynamics, which concern you at all with**

100 **the participatory and code process or not really that you are aware of?**

101 PM1 Um like?

102 JvD **Like um ... people coming into your space and working with health providers**

103 **and in your community and how do those kind of dynamics work?**

104 PM1 Oh OK ...

105 JvD **Was there anything there that you picked up?**

106 PM1 Um ... Mmm not really no. I think everyone was...

107 JvD **OK goed ... OK then um dealing specifically with empathy how. How you**

108 **define empathy? What's your understanding of what empathy is?**

109 PM1 Um ... well being nurse you get taught also a lot about empathy. I know it's like

110 putting yourself in the other person shoes ... understanding that they don't

111 have the training and the knowledge that you as a designer or as a health

112 professional necessarily has and you know trying to break things down to their

113 level and explain to them in their own words or their own language that they

114 would understand. Um and then also listening to what it is that they really want

115 because um ... I think like because of myself having experience that I have these

116 ideas that I want to get across to the designers and then they bombard me with
 117 their own type of thing and it makes you feel almost like inferior because they
 118 using these words, terms and stuff that you obviously as a person that has no
 119 design history ... have no idea about so um ... yeah so with empathy should play
 120 a very big role.

121 JvD **So part of communication the language thing the listening thing as well ... OK**
 122 **goed ... um... then um with your um just in terms of the different people that**
 123 **were involved in this whole process for you? I guess it was similar for you um**
 124 **in a sense that, you were obviously with the participants in the course as a**
 125 **whole, so that will be participants, lecturers everybody. Then there is also the**
 126 **smaller dynamic than the actual group member and then there was with your**
 127 **community representative all though you were the community**
 128 **representative, so you kind of sit on the fence kind of in way of this one here**
 129 **and then the community through your, through you in way. So in terms of**
 130 **making reference to the idea of empathy ... um for each of these connections.**
 131 **How would you describe your sort of empathic connection with participants in**
 132 **the course as a whole and where would you say you had your strongest**
 133 **empathy in these four different levels so over here? Maybe we should start**
 134 **with that.**

135 PM1 Oh OK um ... mmm ... I did actually have a lot of empathy with the participants
 136 within the course and with my group members specifically, because I think the
 137 one guy is from Sweden, you could see ja there was a bit of a language barrier
 138 and you he was very quiet and didn't always participate, um the other guy from
 139 Botswana um.. is an undergrad student very young, so has no experience also
 140 very timid no leadership or anything and then it was Cynthia who was actually
 141 the leader of the group because she could articulate herself very well and she
 142 could um... had a bit of experience ... she, she, she knew what she knew what
 143 she was talking about. um ... ja definitely empathy towards them in that regard
 144 ja where you almost want to help them steer them into the right direction
 145 because sometimes you could see that, especially the younger guy he wasn't
 146 always you know um ... understanding probably what everything what was said
 147 in the classes and in the lectures because his feedback was completely different
 148 ... um with the community representatives or health providers themselves um
 149 ... I think, I did have empathy towards them for um, you know they only
 150 suppose to work about 4 hours a day and you know they went out of their way
 151 to accommodate and work that longer hours from about 8 till 3 or 4 in the
 152 afternoon.

153 PM1 So um in that regard but also I think it was a benefit for them in a sense of
 154 having experience some like that when you know um, they were sort of forced
 155 to think about um about the things they are doing naturally every day, but now
 156 sort of think about um the right type of questions to ask the community

157 because there came out a lot of topics afterwards like the condom usage or
 158 whatever um which I also think it was very beneficial to them, so in way it was
 159 um ... even though they did put in some longer hours. I think it was a good thing
 160 and as far as the community goes um ... in my group specifically there was
 161 never a lecture present within my group when I am dealing with the community
 162 ...

163 JvD **I monitored all the groups and somehow your group, I never seem to be in the**
 164 **same place at the same time ...**

165 PM1 It was just a sort of ... um... and you know watching the students deal with the
 166 community. You could see it was still a learning process for the students as well
 167 but um ... you know some of the community members were very like confuse
 168 about what exactly they are actually trying to do or achieve. Obviously because
 169 of the time constraints it's very difficult; it was very difficult for the
 170 inexperience students to try and explain exactly what they trying to do and then
 171 actually do it within the short space of time that they had.

172 JvD **And then ... do you think that the interpersonal dynamics that you have say,**
 173 **within that group there affect the way in which the group then actually**
 174 **interacts with the health provider and with the community?**

175 PM1 Can you please repeat the question?

176 JvD **So how did the dynamic within your group affect the language barrier in**
 177 **which and the way in which you connected with the rest of group and they ...**
 178 **and as a group how does that affect then how they communicate? You have**
 179 **already said a little bit. You said like they were confuse, so then community**
 180 **didn't know what was happening. So is that quite significant, how they**
 181 **actually gel together? In terms of moving forward with communication with**
 182 **the health provider and with the community in some way?**

183 PM1 I think so ... I was there health provider for that, I was the middle man. You
 184 know they asked me if I could get them, it was the wanted um, they wanted
 185 small groups and they wanted like 4 girls and a group of 4 guys. So I went out
 186 and got what they asked for but the when the people got there, I think they
 187 weren't very sure of ... they had this type of ice breaker thing and when they
 188 started with the ... it wasn't very well received and then. I think that through
 189 them and then the whole thing sort of when downhill (laughter).

190 JvD **Do you think that in as this group, that engaging with you and then also with**
 191 **the community ... because you spoke of the notion like empathy and**
 192 **language. Was there a need to create some common language that the**
 193 **community would understand? So they are coming as the designer as you**
 194 **said you have had experiences with designers as they are the experts with all**
 195 **these fancy language. So, did you see them trying to find a language that they**
 196 **could communicate with the community, did you see that happen successfully**
 197 **or not?**

198 PM1 In other groups, I actually also went around um ... in other groups I did see it
 199 there well... in my group specifically not as much, you know, they were still
 200 using words like co creation and for a person who doesn't know that don't
 201 even know that they talking about ... my group specifically but I did see some in
 202 the other groups

203 JvD **Any examples that spring to mind? Where you can see the language that**
 204 **allowed for that connection?**

205 PM1 Um ... I forgot her name but the Swedish girl "Terry" she wasn't, she has a very
 206 strong personality, so she had her own ideas that she was pushing out to us but
 207 at the same time she did break it down.

208 PM1 When I saw to some community members and with the health promoter, she
 209 did break it down to their level and I actually could see they were very
 210 interested what she had to say even though it wasn't necessarily maybe co
 211 creating because she was giving a all the ideas ... yeah, but you could see the
 212 people were very interested in what she had to say because she was breaking it
 213 down for them.

214 JvD **And suppose the guys in the taxi rank when they walked around with the box**
 215 **of the condoms, it wasn't really language it was more what they were doing**
 216 **that allowed for that. Do you think that idea of empathy and connection is**
 217 **significant for this participatory design process to happen?**

218 Pm1 I think so ... definitely.

219 JvD **I mean ... you stated that it's necessary for what you do as in the health field**
 220 **as well in some way.**

221 PM1 Definitely.

222 JvD **How for you would an ideal participatory design exercise play out?**
 223 **As either coordinator in HTA program ... What would be ideal, you know the**
 224 **ideal scenario for you?**

225 PM1 I think the ideal scenario would probably have been not to have had to be there
 226 for almost every session ... um ... I thought it was a bit of time wasting on my
 227 part because you know um ... it wasn't, like not everything was relevant to me
 228 or to the project or anything like that so, I think it had been planned out where
 229 there was like one or two sessions within the two week program, where it was
 230 focused on the project and stuff and then the project participants would be
 231 invited and come and sit in and maybe even some of the health promoters, to
 232 have come there and experience the class and what exactly they are trying to
 233 do and by the time you actually get to the community then at least your health
 234 promoters also have a sort of good idea layered or foundation to work from and
 235 then.

236 JvD **Earlier engagement with them prior actually going into the community ...**
 237 **would have worked.**

238 PM1 I think it would have been very beneficial, um and I think it would have been

239 beneficial to the students because um you know that would have helped them
 240 prepare maybe better for the actual engagement with the actually community,
 241 if they sort of had that bridge before hand in the class already and also
 242 definitely discussing some sort of um, like I would have liked if there had been
 243 like a dedicated lecture that was, that told me. OK, the students are going. This
 244 is the experience we want you to offer to the students co creating with the
 245 community and they are going to come up with ideas and they going to give
 246 feedback and all these things but you know one of the lecturers who actually a
 247 lot of experience um, stuff like that would dedicate their time, where from the
 248 get go they would also be sort of coming up with something useful to give back
 249 to the project. You know for the time that we dedicating it sort of a “give take
 250 situation” and that also been worked in what we have done.

251 JvD **How do you think that this participatory design thinking and idea generation**
 252 **happens best collaboratively?**

253 Pm1 Where?

254 JvD **Yeah, where and how does it actually happen ... you know best?**

255 Well definitely on the community level. I think, you know um just from that first
 256 day I think some of the students, they very open to what the community was
 257 actually telling them and you know um, they heard the community concerns so
 258 ... I think definitely um, the how aspect is, I don't think something like a
 259 questionnaire would have worked as well, so it was a definite verbal
 260 communication um, definitely on the communities ground or in there space
 261 because, I think that would also give the designer.

262 PM1 Whereas I have always went to the designers offices and stuff and I could see
 263 that they don't really have understand your situation unless they would have
 264 actually come here and see ... um, yeah so ...

265 JvD **Actually experienced it in the flesh kind of thing ... And what barriers to**
 266 **collaboration did you experience? You know if you are thinking about the idea**
 267 **of participatory design thinking and the idea generation happened**
 268 **collaboratively. What barriers do you think were there, that kind of prevented**
 269 **this in a way?**

270 PM1 Um ... definitely the language because most of the students weren't from South
 271 Africa, it's not only language it's also culture because you know most were from
 272 other African countries, or from Europe so, I think that was a different barrier.

273 JvD **And you didn't know that in advance necessarily?**

274 PM1 No ... I didn't necessarily know that almost all the students. I think there was
 275 one South African student in the entire group, um so no I wasn't totally aware
 276 of that, um obviously there inexperience was higher because they also still
 277 learning so ... If I had maybe more, if I had maybe seen some of the lectures like
 278 Heike whose had experience with stuff like that and maybe one day was
 279 dedicated where she actually did a active community co creating session in the

280 community and maybe the students observed how it should be done or
 281 something like that, um I think that would have been a bridge to cross some of
 282 the barriers at least.

283 JvD **And in your experience with this particular course who do think the student**
 284 **participants identified as the community and was this similar to who you**
 285 **would have identify as the community or was there a disparity there?**

286 PM1 I think so, that's a very good question. I think because they were all young
 287 themselves and were very much focused on the youth or and our project isn't
 288 necessarily focused on the youth, we from 18, 20 years up towards adults. Um,
 289 so definitely there was a bit of ... I wouldn't have indentified the same
 290 community members as what they have but its only because I have knowledge
 291 of you know there are projects and other programs specifically for that younger
 292 generation groups that goes to the schools and so um I have necessarily have
 293 identified but I think it's because they could more easily identify to a person
 294 more their own age.

295 JvD **And also two of the groups actually ... I suppose all of the groups in some**
 296 **looked at the notion of condom and condom usage and when you do that ...**
 297 **condom studies is almost like debut sexual experiences and condom usage**
 298 **then or condom usages with younger people because their um, more easily,**
 299 **easier to convert to condom usage whereas people who are older might not**
 300 **start using a condom or whatever it was ... but like you said it was from there.**

301 PM1 I think so, also because that's probably a big misconception that people have ...
 302 is you know, a younger person can't really see a forty-five year old person and
 303 think of them being sexually active people. Which in fact they are fifty, fifty-five
 304 year olds and they are actually one of our biggest risk groups because they are
 305 so sort of all the focused is placed on the younger people and you actually
 306 seeing more and more of the forty plus year old people being positively HIV
 307 positive diagnosed so ... ja, but obviously they don't have that sort of health
 308 background or knowledge going into something like this. You can't really fault
 309 them for maybe identify the community identified in.

310 JvD **Alright what do you think, what do you feel facilitated the participatory**
 311 **design process the most, you know if you think of tools, methods, is it like a**
 312 **behavior or attitude or knowledge were there certain things you feel that**
 313 **facilitated that participatory design process..That you can think of?**

314 PM1 Um...you mean like the tools they used to actually like...

315 JvD **Ja like tools or methods you saw being used or was it like a behavior or an**
 316 **attitude to allow for it to happen, previous knowledge or ...**

317 PM1 Ja I think I think the attitude was the, and sort of you know being confident. The
 318 student weren't sure of themselves whenever you go into a situation where you
 319 have to speak to people that doesn't necessarily have a background of the topic
 320 that you speaking about and you come across and not sure or uncertain then

321 that doesn't really you know inspire a lot of trust or um I think I saw a lot of that
 322 but then in the same sense I saw a lot people as soon as and I told this to a few
 323 students, as soon as you cut down the person you are speaking to level and not
 324 necessarily it almost a type of humility type of demeanor that you have take
 325 onto and show this person that you are open to what they are saying as you do
 326 saying to them ... so um, some of the students actually saw that and I could see
 327 their groups where actually performing better whereas my group specifically
 328 they came in there with a planned ice breaker and they had like cards that they
 329 wanted people to identify and you know it was all maybe a bit rushed because
 330 they were doing it before, previous day. Um so the cards weren't necessarily
 331 um, all of things relevant so the community was asking them but "what is this"
 332 and they just wanted the community to put to a certain card. So I think some of
 333 the tools hindered the process as much as

334 JvD **And also that idea if the health promoters had maybe been there on the**
 335 **Monday with them in Town to then develop the materials then that might**
 336 **have also assisted. OK, what do you think the group struggled with?**

337 PM1 Obviously there inexperience but that's understandable because they still
 338 students, so um I think they struggled with that and also because the topic that
 339 they suddenly like ... I think they only realized this is a health type project they
 340 are going to be designing for half way through the first week, it wasn't
 341 something you know .. So I think they also didn't have enough time to like
 342 somehow mold the idea over or like the health education type topic. So I think
 343 JvD that could have also been that ja.

344 **And what do you think your health promoter struggled with ... did you see**
 345 PM1 **them struggling or were there comments of them struggling with stuff?**

346 From the one Sonja, she was struggling a bit because she was in Terry's group
 347 and she felt that Terry was very dominant and like pushing ideas and stuff so ...
 348 she said it wasn't really fun for her because it almost felt like they were telling
 349 her what to do and the type of people she should get ... so um, but the others,
 350 the other two are more um dominate type personalities themselves, so they
 351 could easily lead the group to what was happening.

352 JvD **And you ... what did you struggle most with?**

353 PM1 I think the time constraints and being away for almost two weeks and um you
 354 know it was the month of quarter end. I still had two health promotions to plan
 355 and implement in Botriver and Kleinmond so I was a bit behind with my own
 356 work and um ... also the whole thing of there not really being anything on
 357 paper, sort of policy or guidelines you know that I could refer to. I think that
 358 was also ... it was like I was never sure of ...

359 JvD **Which seemed for some of the course organizers to be how it should be and**
 360 **for others not?**

361 PM1 I think so ...

362 JvD **It seemed to me that Vicky was quite organized and rigid but she was actually**
363 **absent for quite a while and then it seemed that Heike and um ... Isak was sort**
364 **of like not really in that position but um from Botswana "Shaun" also they**
365 **were a little more like fluid so they kind of left in charge I think of the**
366 **community contact.**

367 PM1 Ja, which I also ... I think that was more hindrance than rather than something
368 more structure.

369 JvD **Okay cool ... what else I was going to say again here. What surprised you?**

370 PM1 Oh how relevant this whole thing was. I didn't, I went into because Veronica ask
371 me but not necessarily because I thought this was something I would have done
372 out of my own initiative. And after being seen especially Vicky focusing on the
373 service design um, it just made sense and like this is so relevant to what I am
374 actually doing. It did surprise me ... ja.

375 JvD **So going back to empathy is this something more in your mind or in your body**
376 **or your interactions how would you define it?**

377 PM1 I think in all three ... if it's just in your mind then it's not in your actions then
378 people won't read it as empathy so, I think it probably starts in mind and then
379 should go in your actions and your body language.

380 JvD **So do you know empathy, do you do empathy as something you are or**
381 **something you feel inside yourself where would you place it as?**

382 PM1 Well I think you feel it as much as you do it because at the end of the day you
383 know um ... being in health and being situations where you sort of have to give
384 education to people you sort put in a position where you have to listen to
385 people problems and you. The only way that you are going to have your client
386 honest with you and give you the honest information, in most cases in our
387 situation is very difficult because sex is a very private thing you know you
388 wouldn't want to discuss your sexual interactions with just any one ... so if you,
389 you sort of learn how to you know um make your body language more open,
390 caring understanding other than judgmental. I think that's what people fear the
391 most not. Most people are maybe interested in a certain sexual interaction
392 which isn't acceptable to you know, maybe everyone and um you sort of learn
393 to not have that judgmental attitude because as soon as you have that then
394 they close up and then you won't be able to get anything out.

395 JvD **And so, do you think that there are ways that empathy can be taught and**
396 **learnt or is it in, you just have it?**

397 PM1 I think in most cases people just have it or they don't have it, but I think
398 definitely there are, when I was still a student we were taught certain steps,
399 empathy ... you know um, a way to sit, a way to talk, a way to make a person
400 feel comfortable but in the same sense we were all taught that but then we all
401 go into a day hospital or clinic you can see that there some registered nurses
402 that has that and some that were taught it but they don't have it all.

403 JvD **So you were taught it and so you were given those steps?**

404 PM1 Yeah.

405 JvD **Okay, alright that's interesting ... um how does empathy connecting with**

406 **somebody affect the way you listen to them or how they listen to you... Do**

407 **you think?**

408 PM1 I think it's very relevant because as soon as a person feels that you have

409 empathy and you actually care for what they are saying , they tell you more and

410 the more they tell you the more sort of stronger the relationship, there's trust

411 as well and that's actual crucial for that trust relationship.

412 JvD **For your community interaction?**

413 PM1 For you community interaction, as well ja.

414 JvD **For the design process?**

415 PM1 The design process as well because, I think what happens is like with me myself

416 I went into those meetings with the designers thinking ... you know I am going

417 to go in there I am going tell them this is what ... how I am going to achieve and

418 they are going to tell me, you know or give me something and say these, we are

419 going to these and this and this is going to achieve your and then they sort of

420 just gave me things that wasn't that I could easily recognize this isn't really

421 relevant.

422 PM1 Um, I sort of didn't really have that open trusting relationship. I actually never

423 went back to their offices again and I rather found a design student that I know

424 actually working with her, so I can sit with her and on the laptop and we can

425 sort of like work together and that happened now after this whole process so ...

426 I think the process that opened me up to that whole thing, but then coming

427 back to the empathy part I think that's crucial because she also listens to me,

428 trust relationship between us and now we are actually producing good material

429 stuff together. Whereas, if that empathy and trust isn't there, it just kind of

430 closes up that whole...

431 JvD **So it's the communication that comes in there as well ... She gets what you are**

432 **trying, to do, yeah.**

433 JvD **Do you think it's necessary to be conscious of your body, your positioning,**

434 **your body language, you're sensing, with your community, interactions with**

435 **also that design process?**

436 PM1 Definitely, um you know ... because we come from different backgrounds, well

437 I've learnt especially working in certain types of areas. I might not dress like I

438 usually dress because speaking to poorer type person if you are dresses in a

439 certain manner and being the whole race issue, you know I am young white guy

440 and I am speaking to an older black man or woman. Where they might have

441 some misconception about me so, you learn how to maybe dress down or

442 speak to them how you would to a respected member of society so if their

443 culture is you know that a younger woman shouldn't speak to an older man

444 about this topic then you know I would try and go out of my way to
 445 accommodate that and rather be me one of the other male helpers instead of a
 446 younger woman.

447 JvD **Like the male medical circumcision or whatever? How do you think the**
 448 **change of the environment, so the classroom in town, to here to the**
 449 **community? How do you think that affects the identification the students**
 450 **have with the community and with the design process? Do you think that**
 451 **change of environment affects the design process? Could you sense changes**
 452 **in their in the way that they would...**

453 PM1 It was a very creative environment in the class they had their toys, designer
 454 stuff on their ipads, laptops, where as in the community they don't necessarily
 455 have it as there was some safety concerns or issues...um and I think that totally
 456 made a difference at the end of the day because they weren't as comfortable
 457 and confident without those things that they are used in that type of
 458 environment in the community.

459 JvD **Are there moments where you feel or even now obviously within the course**
 460 **but now you got to fit in the people that you are going into and that**
 461 **environment when you have just mentioned speaking to an older black male**
 462 **guy and you younger and white and those kind of issues? So do you feel that**
 463 **kind of sense of trying to make yourself fit in?**

464 PM1 Yes definitely, definitely

465 JvD **What was it like having the course participants going into your community**
 466 **with your health promoters with this process?**

467 PM1 It was a bit unnerving. I was a bit worried because especially at some of the um
 468 you know drop off points um its other ngo's and personal colleagues or friends
 469 of mine that I've built relationships with so I was concerned of you know having
 470 to leave them there and the type of impression they might leave you know its
 471 people I don't know and it's what I'm going to be associated with and whatever
 472 they do or whatever they were saying in the community were telling the
 473 community was going to come back to me. So ja there were a bit of concerns
 474 regarding that but I think I was also prepped the health promoters beforehand
 475 so that if things would have gotten maybe out of hand or you know wrong
 476 messages were given then they would have stepped in but nothing like that
 477 actually occurred but it was a concern of mine.

478 JvD **And any sort of ripples or repercussions after you know that community**
 479 **members said to them what was that about or that kind of thing? Has there**
 480 **been that?**

481 PM1 Um yes...definitely...there has also been interest um on higher levels which I
 482 have totally didn't expect because um I was in meeting with my um district
 483 coordinator from the department of health and I um had to explain some things
 484 and some absences from certain meetings I was supposed to be and I told her

485 about this process and she was very interested in it and then I got an email
 486 from the provincial department of health asking how did this whole thing come
 487 about and would this project perhaps be willing to participate in other things. I
 488 think they had a bit of misconception where they think the students were
 489 actually helping me with um you know a focus group stuff like that whereas
 490 maybe then they realized were just giving them a like a doorway to a bit of
 491 exposure. So um I did give them Isak's email if they want to discuss. So there
 492 was definitely interest afterwards but of the community level some of the
 493 teachers were asking what was it all about.

494 JvD **And from the community level from Thandi, teddy, Sonja anything afterwards**
 495 **or not really? Are the communities used to having like aliens from space**
 496 **arriving?**

497 PM1 They are yes because of the large numbers of NGO's and um you there are a lot
 498 of overseas people especially from Holland and Netherlands and um there is a
 499 lot of collaboration so um so they are actually used to people doing research
 500 and asking certain types of questions.

501 JvD **Do you feel like you connected well with the participants in the course and**
 502 **that they connected with you?**

503 PM1 With some obviously um not with everyone.

504 JvD **Were there any moments of awkwardness or disconnect um when you sort of**
 505 **felt uncomfortable in some way?**

506 PM1 Ja there were but I don't think it was necessarily anyone's fault I think it might
 507 have been not a communication thing you know where sometimes I was sitting
 508 in class and I wasn't always sure of my role you know or sure if I should actually
 509 be here or if this was actually necessary. I had a couple questions and asked
 510 Heike and then she would tell me no ask Isak and then Isak wouldn't really have
 511 an answer. So it was a bit awkward moments like that but but not necessarily
 512 with students or anything like that.

513 JVD **With your community interactions I mean you've said that in some way there**
 514 **should have been more structure maybe with how the course rolled out but**
 515 **how important is it that you can sort of like wing it and act spontaneously in**
 516 **your previous interactions in the community and your experience with the**
 517 **community? It is important you say? And how is this work um is this some**
 518 **kind confusion in fully not understanding something? is it kind of useful is it**
 519 **normal, how does it work?**

520 PM1 Um..you I I in my personal experience I like to work on something structure
 521 where you can refer back to wherever you can see something is going totally off
 522 the point totally derailing but it is very important to be spontaneous and to go
 523 with what you find in the community because you might be expecting this and
 524 this and then you find something totally different and then you have to be able
 525 to adapt yourself...um..Did you ask if... did that happen? Is that what you asked?

526 JvD **Did you find that that happened?**

527 PM1 Um well there wasn't anything structured so it was very like you say fluid and
528 free flowing...ja

529 JvD **Um, and were there any points where you felt like the course participants**
530 **were overstepping a boundary of some sort?**

531 PM1 There were moments where I thought you know but it's very...err but I think it
532 depends on your point of view because I might see it as stepping over
533 boundaries but it might have you know from another that is the experience
534 they had, so like with this whole condom thing I didn't really from my
535 perspective I wouldn't really wanted to focus so much on that specifically. I
536 would've wanted to focus more on information techniques or something like
537 that but at the end of the day that is what the one group especially the group
538 going to the taxi rank, they were also very dominate personality types and that
539 is what they identified and you could sort of see that that was what they were
540 going with it doesn't matter you have to say, you couldn't influence or change
541 their minds. Which in a way is a good thing because that is what they
542 experienced um but ja there were moments where I felt that you know maybe I
543 should step in and say maybe this isn't really what they whole thing is about or
544 but and then I decided just to leave the whole thing rather and let it play out
545 and it actually worked. You know at the end of the day it wasn't that bad. I
546 don't necessarily feel that anyone overstepped their boundaries really.

547 JvD **And were there any moments where you considered ethical implications with**
548 **interactions with either the health promoter or the community?**

549 PM1 Yes definitely. I was a bit worried. Because you know err it is a very sensitive
550 topic that's being discussed you know. So there was err ethical concerns but
551 you know I think I did raise the ethical concerns with Isak specifically, so we
552 decided okay we our interactions also explained out in which include for
553 instance HIV people or know HIV positive people there won't be any test but I
554 think that was one of the things were in the first meeting the older lady is her
555 PM1 Rene?

556 PM1 Um ... Riette

557 She was ... I was explaining how our weekly routine work with going out with
558 gazebo type tent and we actually provided HIV testing services and she
559 suggested that the students accompany one of those things, and you know, I
560 immediately felt that would not be appropriate they are not health
561 professionals and for them to be present for when somebody is tested positive
562 like you know so like so then that was a big ethical concerns. But then we
563 straightened it out and said this is the way we are going to approach it to avoid
564 those situations.

565 JvD **OK and do you think the student participants connection or empathic**
566 **connection with your health promoters enabled them to or guarded them to**

567 **do the right thing at the right time?**

568 PM1 I think so; I think there was a very strong connection between the groups and

569 their health promoter. Which also was a very big surprise they were very much

570 over Teddy or over Sonja and every time they come back, no we have to be

571 with Sonja no we have to be with ... so there was a very strong. I am certain that

572 it did guide them, I didn't necessarily see it for myself but I am sure ...

573 JvD **That they had that connection there ...**

574 JvD **What kind of guidance would have been useful for the participants on how to**

575 **actual be in there interactions with the community?**

576 PM1 Just repeat ...

577 JvD **What kind of guidance would have been useful for the participants on how to**

578 **be, so how to actually?**

579 PM1 Oh OK, I think that example I made earlier of ... if there had maybe an extract

580 community were there someone with you know years of experience like

581 "Heike" for insistence had made examples and they could have observed they

582 way in which she could have approached this community or whatever.

583 JvD **So she ... by in acting rather by having it on a power point**

584 PM1 I could definitely that see most of the students, there was a struggle of that

585 actual power point presentation bringing it through to the community there

586 was like you know they were still trying to push their own ideas. I think even

587 with the other group were they were very much said it was an older African

588 gentleman and he was very much set on his path of ... this is the way they

589 should ... I think, he was sitting on all the same lectures you now saying exactly

590 that this isn't what you suppose to do, but then that is what they were actually

591 doing at the end of the day. So I think it might have been for

592 JvD **And two key experiences that stood out for you where you think you learnt**

593 **something that you otherwise you wouldn't have known?**

594 PM1 Brrr I actually Nothing, nothing was totally new to me, the service design

595 was very interesting. I think because we are in services, so that made a lot of

596 sense to me, um but nothing was completely new to me obviously we are used

597 to doing what we call on job research and stuff like that and asking questions

598 and trying to get the feedback from the community, which I felt was what we

599 are now trying to teach the participant of the. So, for myself per say nothing

600 new per say but I think, like I said the experience of it brought back to a place of

601 what I use to be a student we actually taught these things and I think it just

602 brought me back to the surface and the whole experience of it.

603 JvD **(laughter) So that's all the questions I wanted to ask you**

Appendix I: Selected field recordings

Transcripts: Field recordings

Field recording 1: Car journey, Project Manager & students, Overberg 30/5/2013

Ja, they really like it, because there is like physical engagement, they can communicate, ask a lot of questions, and they get response quickly. But again they say, um, apart from that if it can be expanded to other media, its gonna be OK. But they don't want this face uh, face-to-face to be phased out.

Field recording 2: Taxi ride, Overberg, 30/5/2013

Student 8: I don't want *Choice*. Don't give me *Choice*. I actually stand a greater chance of contracting the virus using *Choice*.

Health Promoter: Who told you that?

Student 7: That's what we found out right now. We did our research. We just found it out, right now.

Field recording 3: Taxi rank, Overberg, 30/5/2013

Student 9: I should have asked him...

Course facilitator: Who

Student 9: Though he must, maybe he was a drunk or something like these guys...

Course facilitator: The old man

Student 9: Yeah, well, I think his, his thought might be, maybe we were trying to preach sex, we were trying to preach...

Course facilitator: Ja, no, but he talked like a typical Catholic, you know like the pope. There was a whole movement against condoms, because that's promoting sex. You really should not have sex exactly...

Field recording 4: Taxi rank, Overberg, 30/5/2013

Course facilitator: The others, they picked the other one first, so you picked the blue one first, so now you have to pay for this one... OK, Two dollars, two rand.

Community participant: I don't have any money

Course facilitator: One rand

Community participant: I don't have any money right now. I don't have any coin.

Course facilitator: Then you come back.

Community participant: Then I'm come back. If I didn't get a chance to come back, umphh! Then this means I don't have condoms...

(Several voices, unclear)

Community participant: But I want to test it.

Student 7: So you really, really want to test this?

Community participant: I really, really want to test this... Then next time I'm gonna come.

Course facilitator: OK, OK your cap then. You Just give the cap then.

Community participant: The cap. It's not mine. Just borrowed it. (Laughter)

Student 8: He says he can't wait to use the (condom?)

Field recording 5: Taxi rank, Overberg, 30/5/2013

Course facilitator: (Laughter) This is so crazy... You see, now, we have an ethical problem, because if we introduce things and they really love it, and they can't afford it... we created a need just now.

Students: Yeah. Ja.

Course facilitator: So in real, you see the ones who are happy with this (indicating the free, government-issue condom) shouldn't take this (indicating the store-bought condom).

Students: Oh.

Course facilitator: Because then they learn to know, "oh there's something better", but they can't get it. You know, then they get unhappy.

Students: Yeah. Oh.

Student 8: But it's a better one (in reference to the store-bought condom)

Student 5: No, no just to have options. In case if they go to other town and they stop for a condom, then they can buy that one that they have used.

Course facilitator: I, I don't know. It's on the edge ne...

Student 7: It's really on the edge

Course facilitator: But it's only one person... Let's hope.

Field recording 6: Classroom, Cape Town 03/06/2013

Project manager: What if (your Health Promoter) is going with that group tomorrow? (Indicating another group)

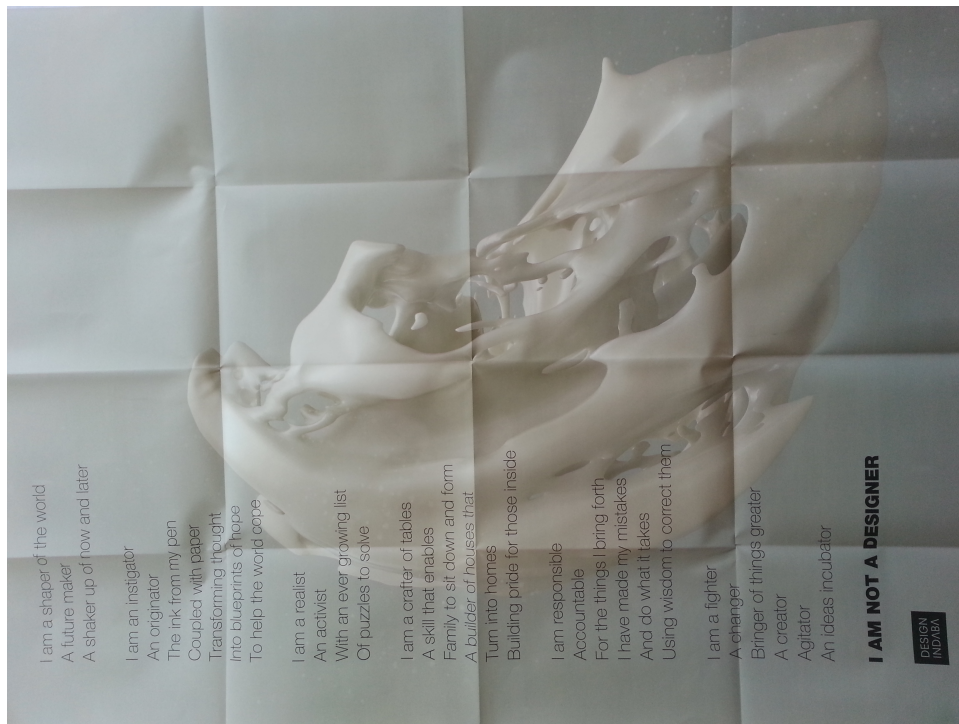
Student 8: No, he can't go with that group

Course facilitator: No, he belongs to them

(Laughter)

Student 8: He belongs to us... (unclear)

Appendix J: Design Indaba 2012 poster: I AM NOT A DESIGNER

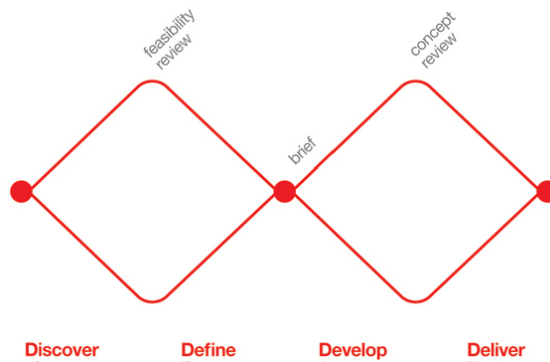


Design Indaba 2012 Poster: I AM NOT A DESIGNER, Cape Town, 29/1/ 2014

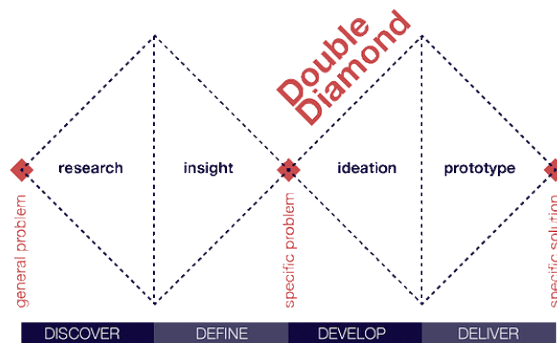


Design Indaba 2012 Poster: I AM NOT A DESIGNER (close-up), Cape Town, 29/1/ 2014

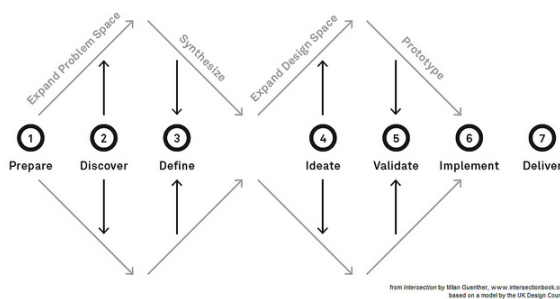
Appendix K: The Double Diamond design process model and adaptations



The IDEO and UK Design Council “Double Diamond” design process ²



The Mena Design and Research Center “Double Diamond” design process ³



Guenther & Kaufmann’s “Double Diamond” design process ⁴

² See: <http://www.designcouncil.org.uk/about-design/> accessed 26 April 2013.

³ See: <http://www.menadrc.org/#!research/c11zh> accessed 26 April 2013.

⁴ See: <http://www.flickr.com/photos/enterprisedesignasscoiates/8737187847/> accessed 26 April 2013.

Appendix L: Minibus taxi images

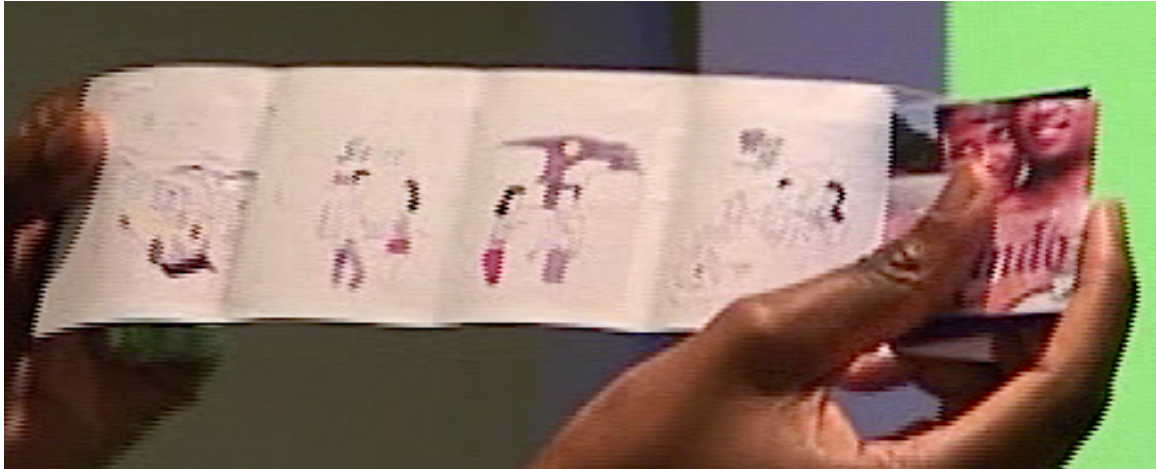


An example of typical minibus taxis waiting at the rank, Cape Town, Digital image, 8/2/ 2014.



An example of a typical view inside a minibus taxi, Cape Town, Digital image, 8/2/ 2014.

Appendix M: Wrap-around condom comic strip band



Wrap-around condom comic strip band, Cape Town, Digital still image from video recording, 7/6/ 2013.



Scene details, condom comic strip band, Cape Town, Digital still image from video recording, 7/6/ 2013.

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